

However, I am a conservative woman, and it was rather a shock to see the girls, in the picture of the bell choir, dressed in costumes that seem to me not to be "proper." Teen-age girls arrayed in tights smack more of the vaudeville stage than the Church.

The traditional garments of the choir are expressive of modesty and decorum, and the singers arrayed in choir robes are an inspiring sight. Also, decent behavior among the young people is more easily achieved by gathering girls into groups of their own sex, and the same with the boys. The two groups can perform together with pleasure to themselves and the audience.

Would it be a practical suggestion to send two delegates from the Women's Auxiliary of each church to the diocesan convention for the purpose of supervising women's fashions, and promoting decent and modest ideas that have been the tradition of the Church in the past?

MARY PEABODY
PRINCETON, MASS.

OBJECTIVITY VS. LOYALTY

I have just received the Jan. 23 issue of *ECnews*, in which the Rev. Walter L. Bennett accuses my letter (*ECnews*, Dec. 26, 1954) of being prejudiced. I wish to make this brief statement:

It is obvious that the Rev. Walter L. Bennett studied at Princeton under Prof. J. L. Hromadka. He is to be commended for his loyalty to his former teacher. However, before making hasty judgments (*ECnews*, Jan. 23), I would suggest that he read Prof. Matthew Spinka's book, *Church in Communist Society: A Study in J. L. Hromadka's Theological Politics*, reprinted from the Bulletin of the Hartford Seminary Foundation in June, 1954.

Dr. Spinka, himself of Czech background, is Professor of Church History at Hartford Theological Seminary, Hartford, Conn. He is noted for his scholarly works in Czech, Russian and Byzantine Church history. His essay on Hromadka is a study in objectivity, which some of Hromadka's pupils, unfortunately, do not maintain.

(THE REV.) ENRICO C. S. MOLNAR
RAMONA, CALIF.

SPELLING IT OUT

I can never understand why we call ourselves the Protestant Episcopal Church, and often wonder what we are protesting against. A friend of mine in England sent me a late copy of the English Book of Common Prayer, and I notice that they spell the word "Catholic" as *Catholick*.

Probably we could use that spelling of this old English word to distinguish us from the Romans, who believe that the word "Catholic" belongs to them exclusively.

I also notice in this English Prayer Book the Athanasian Creed, which proclaims "Whosoever will be saved, before all things it is necessary he hold the *Catholic* Faith, which Faith, except everyone do keep whole and undefiled, without doubt shall perish accordingly."

It is very interesting to take the Roman Catholic Mass (English), the High Church Mass (Episcopal) and our Low Church Communion and place them side by side, and discover what Cranmer deleted from the liturgy.

(CONTINUED NEXT PAGE)

The Story of DEMETRA

and
the
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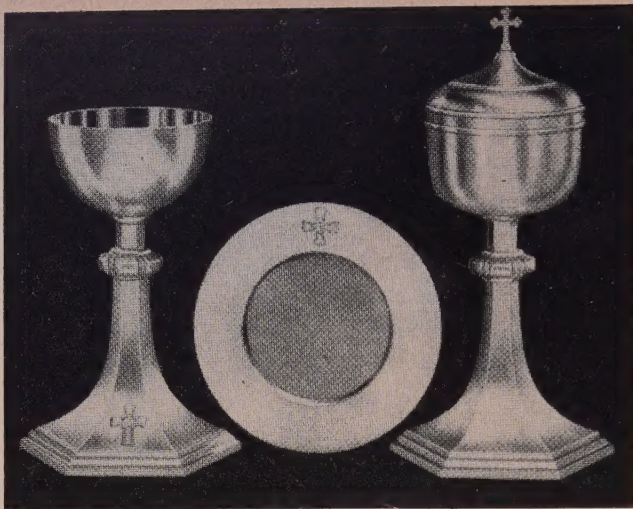
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The words, Protestant Episcopal Church, are a misnomer, and I am fully in accord with several of your correspondents that the name should be changed. "Anglo-Catholic Church" would be symbolical of the entire Anglican Communion, or we might call it the "American Catholick Church," or why not substitute the word "Catholic" for the word "Protestant" and call it the "Catholic Episcopal Church," and we would be closer to the Creeds, which we all profess to believe in.

ALFRED G. THOMPSON
CLEVELAND HEIGHTS, OHIO

► OFFERS INFORMATION

Thanks very much for the article "ICU Branch Committee" and the picture of Mrs. Harper Sibley with Mrs. Morgan Vining (*ECnews*, Jan. 23). I am wondering if your readers know very much about the International Christian University in Japan. While the Protestant Episcopal Church is one of its official sponsors, it may not be as well known as it should be to individuals within your Communion.

I will be glad to remedy this situation just as much as possible. If any of your readers will send me a card requesting literature I will be more than glad to send it.

We certainly appreciate your cooperation in this Christian enterprise, which Mr. Henry Luce has called the most significant postwar project of Christianity in the Far East.

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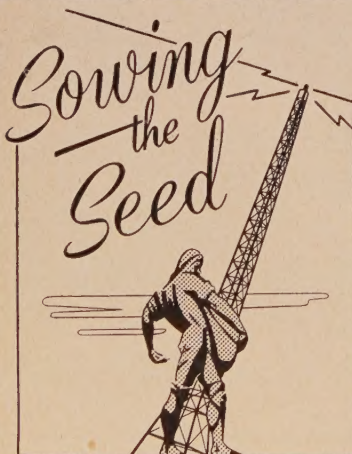
► HITS CONVENTION SYSTEM

A correspondent calls attention to Bishop Higgins' remarks concerning the extravagance of our General Conventions (*ECnews*, Dec. 12, 1954). He then brands them as undemocratic as well.

If our General Conventions are undemocratic then reason may well lie in the fact that they (the General Conventions) are simply an enlarged version of our diocesan conventions. I have on my shelves the journals of three different dioceses, and in each the principal offices are filled with incumbents who represent the large urban parishes.

Glance through Stowe's Directory and in the biographical notes it will be seen that the subject was a delegate to a frequent number of General Conventions—of which he seems to be inordinarily

(CONTINUED ON PAGE 4)



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BACKSTAGE

IT WAS TO BE an attempt at humor, but upon placing the call to find out if anything had happened to an Episcopal church in the community of Carbondale, Pa., during a blaze that all but destroyed its business section, we hesitated to ask the rector if a concentrated clergy-mission at his church had "fired" the spirit of the area so much that flames resulted. We didn't have to ask. The rector, the Rev. Clarke Trumbore of Trinity Church, had the quip already for us—and an answer, too, by stating that "zeal" had nothing to do with the blaze. Anyhow, the situation provides a good introduction to a Special Report called "Operation Carbondale," starting on page 10 of this issue, for which we thank Bishop Warnecke for his "zeal" in seeing to it that the report was made in good time. Actually "Operation Carbondale" took place at Trinity a week or two before the fire hit the city's downtown area, and although the church is only a couple of blocks away it was not damaged.

BEGINNING next issue, dated March 20, the "Woman's Corner" by Betsy Tupman will introduce what she says will be a series of twelve columns on the Woman's Auxiliary. It is Miss Tupman's intention to include in this "roundup" information regarding the W.A.'s administrative set-up, programs the organization has had under study, profiles on leaders, personal knowledge of the multitude of projects undertaken by the W.A. which Betsy has been surveying, and the relationship of

every churchwoman to the Triennial (with its next gathering in Honolulu in September). It is a large order, but Betsy has hopes of fulfilling it to the benefit of all women—not just those fortunate enough to be heading for Honolulu.

IMPORTANT

A new Federal income tax ruling provides that expenses incurred by a person freely giving his services to a charitable institution may be considered as contributions and are therefore deductible. (This means that a person, duly elected a delegate to General Convention or the Triennial meeting of the Woman's Auxiliary, may declare as legitimate tax deductions any unreimbursed costs of travel, lodging and meals incurred.) The ruling was set forth in Internal Revenue Bulletin 1955-1X. It is the opinion of legal counsel to the National Council that when the unreimbursed expenses are incurred in connection with services rendered to the General Convention of the Episcopal Church, such expenses would be a charitable contribution made directly to a church or a convention or an association of churches within the meaning of a section of the 1954 Code and would qualify as a part of the additional 10% limitation on charitable deductions.

Clair E. Bennett Jr.

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nately proud—and always rector of one of the large city churches.

The undemocratic nature of both our diocesan and General Conventions stems from the American misconception that only in the large city parishes are the ablest men to be found. A man who in a consecrated manner devotes his life to the mission field for any number of years does not receive any recognition for his loyal service. Actually it is held against him because, "if he was any good he would not be in that little church in the country."

This unChristian and undemocratic condition will continue until the dioceses themselves recognize it, and take steps to at least equalize the urban and rural representation in offices and on the various committees.

(THE REV.) ALBAN RICHEY
OXFORD, N. C.

▶ LIKED HEUSS ARTICLE

I wish to tell you how much I enjoyed the Feb. 6 issue, especially the article by Dr. Heuss.

It was my good fortune to have heard him two years ago at one of the Evergreen conferences, and it may be a similar opportunity comes again.

In a very different tenor was the article on a recent writing by Corliss Lamont. What a gloomy picture he paints of the future life and how little we can—or want to—agree with him.

I feel your magazine is constantly improving, and am happy to be one of its subscribers.

(MISS) ANNA T. BAKER
FORT COLLINS, COLO.

▶ KALENDAR KORRECTIONS

Because the Ashby Episcopal Church Kalendar has been so dependably correct throughout its 59 years of publication, the publishers have asked the assistance of *ECnews* in calling attention to several errors which inadvertently appeared in the 1955 edition.

While immediately obvious to churchmen, the several errors in color may cause some confusion among the lay users of this long-accepted guide to Episcopal Church colors and usages.

Corrections should be made for these days in the following months:

FEBRUARY 1, 3, 4 and 5 should be GREEN instead of violet.

FEBRUARY 27 is not a fast day.

MARCH Ember days should be 2, 4 and 5.

MAY 31 should be RED instead of violet.

JUNE 1, 3 and 4 Ember days should be RED instead of violet.

All other information on the Church Kalendar is substantially correct, and no similar errors have appeared on the Churchman's Ordo Kalendar. The publisher assures us that double precautions have been taken to assure the customary accuracy for 1956.

GORDON S. ALTMAN
VICE-PRESIDENT
ASHBY, INC.
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by J. V. LANGMEAD CASSERLEY

To the Health of the Nation

"Many of our fellow Americans," the President tells us, "cannot afford to pay the cost of medical care when it is needed and they are not protected by adequate health insurance." He might have added that it is precisely those most in need of such protection who are most lacking in it.

According to figures reported in the *New York Times*, last year's medical bills throughout the nation exceeded ten billion dollars, and only 25 percent of this huge bill was covered by some form of insurance. The rest of the cost was met by people either dipping into their savings or running into debt and mortgaging incomes in some cases for two or three years ahead.

This is not merely an economic question. It is also a vital factor from the point of view of the patients themselves and even of their prospects of recovery.

As many medical men will be the first to say, a good recovery and a speedy return to health may be jeopardized and even frustrated when a man has to lie on his bed of sickness worrying all the time about how he is going to meet the cost of his illness later on. Anxiety about the cost of medical treatment does not assist medical treatment to attain its end.

Voluntary Principle vs. 'Socialized Medicine'

President Eisenhower is right to insist as he does that this is a major national problem, and that it can only be overcome by more and better insurance. But his mind, in all probability like the minds of most Americans, is wedded to the voluntary principle, and so what he proposes is a Federal re-insurance plan which will enable the voluntary health insurance societies to take greater risks and offer better coverage.

Obviously this is a step in the right direction, but we are right to look at his proposals pragmatically and ask ourselves this question: 'Will the measures proposed by the President be sufficient to solve the problem?'

In particular, will they make health insurance cheap enough for even the poorest sections in the community to secure the complete coverage they so desperately need?

It is estimated that in 1954 more than a hundred million people had at least some degree of health insurance protection. Yet, according to the *New York Times*, private health insurance is failing more and more to bridge the great 'medical dollar gap' between the total bill and the part of it covered by insurance.

Only about 3 per cent of the population have complete insurance coverage and 37 per cent of the nation are still entirely uninsured. The problem is thus one

of vast dimensions, and we have every reason to suspect that Federal reinsurance alone will not be capable of solving it.

In these circumstances some people are asking themselves whether something like what is usually and conventionally decried as 'socialized medicine' may not in the long run be the only way of doing what obviously needs to be done. There can be no question that the idea of 'socialized medicine'—which really means one vast health insurance scheme covering the entire medical bill of the nation—offends the deeply rooted prejudices of a great many people.

It may also seem to threaten the financial interests of certain occupational groups interested in medicine as a means of earning a livelihood as well as a public service.

Thus any proposal of this kind is bound to come in for a good deal of criticism and opposition. It will be said that 'socialized medicine' is really socialism, and that in any case the great principle of free enterprise is one which must be honored on moral and idealistic grounds even if it gravely prejudices the efficiency of our health services.

These arguments raise two basic questions. (1) Is 'socialized medicine' socialism? and (2) Is free enterprise a moral principle or a useful expedient?

Is It Socialism?

Oddly enough I should say, emphatically, 'No.' On the contrary, socialized medicine is one of those great welfare institutions which work against socialism in the long run by freeing people from the frustrations and anxieties which make them demand socialism.

The best way of eliminating the demand for socialism—which in my view is an evil thing bringing with it the danger of a totalitarian state—is to organize public welfare so efficiently that even in times of depression and difficulty people will not feel that they need socialism.

We have already conceded this principle to a very considerable extent in the case of the welfare of the unemployed and the aged. There would be nothing illogical in conceding it also in the case of the sick. I believe that in the long run all that is best in free enterprise will survive and be most secure in those nations and communities which devise national schemes to guarantee the basic physical needs of the people in all circumstances.

In times of depression and crisis the cries and protests of those in want and misery are apt to turn into ill-considered demands for impatient revolutionary transformations which may threaten the very foundations of society.

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. March 6	Fond du Lac, Wis.	(D) "Murder in the Cathedral" by Coe College Players. St. Paul's Cathedral.
	Sycamore, Ill.	(D) Youth Retreat. McLaren Center.
	San Francisco de Paula, Brazil	(D) Annual council.
Mon. March 7-12	Long Island	(D) Nat. Council Leadership Training visit, Rev. G. A. Morrill and Miss Emma Benignus.
	Southern Va.	(D) Nat. Council Leadership Training visit, Rev. H. N. Neville and Miss L. Giesecke.
	Kentucky	(D) Nat. Council Leadership Training visit, Rev. A. D. Davies.
	Kinston, N. C.	(D) Clergy conference. Speaker: Rev. Kirk Cresap. St. Mary's Church.
Tues. March 8	Lincoln, Ill.	(D) Woman's Aux. mid-lenten conference. Trinity Church.
	Fallon, Nev.	(D) Clergy conference. Holy Trinity Church.
	Wauwatosa, Wis.	(D) Lenten lecture, Dr. J. V. L. Casserley. Trinity Church.
Wed. March 9	Syracuse, N. Y.	(D) Dept. of Christian Soc. Rel.
Thurs. March 10	Chicago	(D) Woman's Aux. Quiet Evening. St. Paul's by-the-Lake.
Fri. March 11	New York	(D) Conference: "Our Responsibility to Our Troubled Children". Sponsored by Church and welfare agencies. Speakers: Dr. B. G. Gallagher, Judge Justine Polier, Judge H. T. Delany, Dean Kenneth Johnson, Dr. Walter Gelhorn, Bishop Donegan. Biltmore Hotel.
	Santa Maria, Brazil	(N) National Council of Brazilian Church. Cathedral of the Mediator.
	Cincinnati	(D) Parish Life conference. Mr. Robert Black. Proctor House.
March 11-13	Sycamore, Ill.	(D) Parish Life conference. McLaren Center.
	Bismarck, N. Dak.	(D) Parish Life conference. St. George's Church.
	In 105 cities	(N) Radio, "Another Chance." Peggy Wood and Dora Chaplin.
Sat. March 12	Syracuse, N. Y.	(D) Altar Guild meeting.
Mon. March 14	Buffalo	(D) Church School Leaders Group. St. Philip's Church.
	Wauwatosa, Wis.	(D) Lenten lecture, Dr. J. V. L. Casserley. Trinity Church.
Wed. March 16	Harrisburg	(D) Executive Council. St. Stephen's Cathedral.
Thurs. March 17	Indianapolis	(D) Laymen's League. All Saints Church.
Fri. March 18-20	Washington, D. C.	(N) Conference of Chaplains and Rectors of Secondary Schools. College of Preachers.
	Abilene, Texas	(D) Annual convention. Church of the Heavenly Rest.
Sat. March 19	In 105 cities	(N) Radio, "Another Chance."
	Middletown, Conn.	(D) Brotherhood of St. Andrew retreat. Church of Holy Trinity.

*See local newspaper for radio times and stations. Heard in some cities on other days.

ANGLICAN CYCLE OF PRAYER

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March 7	Canberra and Goulburn, Australia	Bishops Burgmann and Clements
March 8	Canterbury, England	Dr. Geoffrey F. Fisher and Bishops Bardsley, Rose and Ingle.
March 9	Cape Town, South Africa	Dr. Clayton and Bishop Lavis (Vacant)
March 11	Cariboo, Canada	Bishops Bloomer and Turner
March 12	Carlisle, England	Bishop Wilfrid J. Hudson
March 13	Carpentaria, Australia	Bishop Thos. A. Harvey
March 14	Waterford and Lismore, Ireland	
March 15	Central Brazil, S. America	Bishop Louis C. Melcher
March 16	Central New York	Bishops Peabody and Higley
March 17	Central Tanganyika and East Africa	Bishop Alfred Stanway
March 18	Chekiang, China	Bishop Kimber Den
March 19	Chelmsford, England	Bishops Allison, Gough and Narborough

Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

Thus, in my view, the basic institutions of the welfare state will in the long run work against socialism, and create a context in which private enterprise can survive despite its many critics.

Therefore, it would seem to me desirable that the phrase, "socialized medicine," should never be used.

Rather we should talk about *national health insurance*, a real triumph of the insurance principle, signalized by its adoption on a national scale.

Is Free Enterprise a Moral Principle?

I have argued several times in this column that the tendency to turn every question confronting us into a question of ultimate moral principle is mistaken and mischievous. Of course many questions are really questions of principle, but many others are questions of expediency to be settled on purely pragmatic grounds. To turn questions of expediency into moral questions might be described as the 'moralistic fallacy.' The case for private enterprise must be argued in terms of its usefulness to man and society.

We believe in private enterprise in general because we believe that in most social contexts it serves man well. It is the best way of delivering at least some of the goods which human beings need and desire.

There is an important religious, as well as an important political and social, question at stake here. The tendency to transform our inherited preferences and prejudices into basic moral principles is really an idolatrous one. The basic moral principles come to us from God. "Faith, hope, love, these three." We Christian citizens dare not subtract from them—that would be to deny God's law in some essential particular.

But it is equally wrong to venture to add to them—that would be to presume to add to God's law something which does not really belong to it.

This is idolatrous, for idolatry means rendering divine honors to something which is not divine. Thus to acknowledge that many questions are matters of pure expediency is a way of saving ourselves from idolatry.

The Real Question

Now this analysis has the virtue of indicating what the real question is. If private health insurance can within a reasonable span of time supply the nation with complete health coverage, meeting the nation's medical bill 100 per cent, freeing sickness from the burden of financial anxiety, and enabling the health services to pursue their humane purposes with maximum efficiency, then more power to it, for nothing further is required.

If, however, a realistic judgment persuades us that it can never do so, then we must look elsewhere and experiment with other forms of social organization, better calculated to administer to the basic health needs of the nation.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Louisiana Observance, Award To MacArthur Mark Conventions

Eighteen domestic dioceses and missionary districts, most of them in the South and Far West, led off the year's roster of annual conventions, with the naming of delegates to the 1955 General Convention in Honolulu the top order of business.

But undergirding the heightened interest displayed in the first Triennial to be held outside the continental limits of the U. S. were events of regional and national interest:

- In Los Angeles, General of the Army Douglas MacArthur received an "Award of Merit Extraordinary" as a "Christian statesman and soldier" from Bishop Francis E. Bloy.

- In Louisiana, four bishops led delegates in an observance of the 175th anniversary of the founding of Christ Church (now Christ Church Cathedral), first non-Roman church in the lower Mississippi valley.

- In California and Los Angeles, delegates voted their disapproval of capital punishment and forwarded their sentiments to the state legislature, which is currently debating a proposed bill to outlaw the practice.

- Seven convocations, meeting for the first time since the Supreme Court decision outlawing segregation on the basis of race in public schools, endorsed that action in varying degrees.

- In Arkansas, Texas and West Texas, additional episcopal assistance was requested.

- Two Negro delegates and four alternates were named to General Convention in five southern dioceses; in a sixth, a Negro was named to the executive board, and in a northern diocese a Negro's advancement in the judiciary was applauded by convocation resolution.

- The change in General Convention site from Houston, Texas, to Honolulu was applauded in California but severely criticized in Louisiana and Texas. The latter two convocations, however, urged support of the Triennial now that the decision has been made.

vention. The convention was held Jan. 18-20, at the Church of the Nativity, Huntsville.

Arkansas: Bishop R. Bland Mitchell called the Supreme Court decision "but the logic of the Federal Constitution and our democratic form of government, tinged perhaps by the philosophy of the social thinking of the day" and "not only a matter of law but of the Gospel." Delegates voted to elect a bishop coadjutor. Bishop Coadjutor John E. Hines of Texas was guest speaker. (St. Luke's Church, Hot Springs, Jan. 26-27).



Mrs. Goodman, Bishop Gibson and Mrs. Sayre in Los Angeles

Across the country, convention action looked like this:

Alabama: Bishop Charles C. J. Carpenter called for "logical and sympathetic understanding of the situation by all concerned," in reference to the Supreme Court decision on public school segregation. Dr. Luther H. Foster, Jr., president of Tuskegee Institute, a Negro, was named an alternate to General Con-

Atlanta: Delegates passed a resolution stating that segregation is "not a problem within the Episcopal Church in the Diocese of Atlanta" and "affirmed the Christian principle of the brotherhood of man under the fatherhood of God, which means segregation on the basis of race alone is inconsistent with the principles of Christian religion." Dr. M. D. Kennedy, a Negro, of Atlanta, was



General MacArthur receives plaque from Bishop Bloy

elected to the executive board, representing the northern convocation. (St. Luke's Church, Atlanta, Jan. 25-26).

California: Delegates voted, 155-55, to oppose capital punishment in prisons. They also urged "bringing the full weight of the Church into action against" injustices of segregation. Bishop Karl Morgan Block called the selection of Honolulu as a General Convention site "an act of real statesmanship." Delegates also voted to "explore ways" by which retired clergy can earn sufficient income to qualify for benefits under the Federal Social Security Act. (Grace Cathedral, San Francisco, Feb. 2-3).

Dallas: Delegates voted a goal of \$6,000 to defray the cost of sending deputies to General Convention, and decided that a Sunday in Eastertide would be chosen for a special offering for that purpose. They also voted: to raise an additional \$70,000 over \$41,000 already in hand for the establishment of a diocesan center; a \$50,000 fund for mission land and property; to add \$75,000 to the present \$25,000 revolving fund; \$10,000 for the House of the Mediator, retreat center at Texarkana, Texas. Bishop Arthur C. Lichtenberger of Missouri was the keynote speaker. (Christ Church, Dallas, Jan. 26-27).

Eau Claire: E. B. Bundy of Eau Claire was named chancellor, and C. L. Baldwin of La Crosse was given the title of honorary chancellor. The Rev. Dr. William G. Wright, director of National Council's Home Department, addressed delegates on "The Task of the Church." (Christ

Church Cathedral, Eau Claire, Jan. 23).

Los Angeles: The award given General MacArthur was made at a convention luncheon, Jan. 26, in the Biltmore Bowl, Biltmore Hotel. In responding to the presentation before 1,100 guests, the general reviewed his policy of establishing freedom of religion in Japan in his role as supreme commander.

California Governor Goodwin Knight, an Episcopalian, and Los Angeles Mayor Norris Poulson were guests at the convention dinner.

A tribute was paid to Mrs. MacArthur at the luncheon by Mrs. Samuel H. Sayre, of Eagle Rock (SEE CUT), president of the diocesan Woman's Auxiliary.

Delegates voted, 222-86, to petition the state legislature to abolish capital punishment, and also voted unanimously to support the National Council's stand on the Supreme Court ruling outlawing segregation in public schools.

Virginia's Bishop Coadjutor Robert F. Gibson, Jr., preached in the pulpit of St. Paul's Cathedral on "The Fullness of Christ" and addressed the annual meeting of the diocesan Woman's Auxiliary, which re-elected Mrs. Langley Goodman, Altadena (SEE CUT), to her second term as WA diocesan treasurer. (St. Paul's Cathedral, Los Angeles, Jan. 26-27).

Louisiana: Commemorating the fact that the first rector of Christ Church had come to Louisiana in 1805 from the Diocese of New York, Bishop Horace W. B. Donegan

mounted the pulpit of Christ Church Cathedral to pay tribute to the founders of the Episcopal Church in Louisiana and call upon the present generation to place their "hope in God" in a world situation that "is not encouraging."

Also taking part in the celebrations were the diocesan, the Rt. Rev. Girault M. Jones; Suffragan Bishop Iveson B. Noland, and Bishop Albert R. Stuart of Georgia, former dean of Christ Church Cathedral.

Bishop Stuart reviewed the history of the Church in the lower Mississippi Valley, paying tribute to Christ Church's organizer, the Rev. Dr. Philander Chase and the diocese's first bishop, the Rt. Rev. Leonidas K. Polk, who died on the field of battle as a Confederate general.

Bishop Jones accused the Church of "playing the role of Jonah" in switching the General Convention site, and referred to Houston as a "Ninevah," that could have been a test of Christian witness.

"The blame," he said, "lies within the Church itself."

The convention was held Jan. 26-27, at Christ Church Cathedral, New Orleans.

Maryland: The convention was held for the first time since 1924 outside the City of Baltimore, and was broadcast state-wide for the first time in its history. Delegates voted to make the Church of the Incarnation the Cathedral Church of the Incarnation, and to institute an 18-member cathedral chapter. They also voted to start fund-raising machinery for a survey of the diocese. (All Saints' Church, Frederick, Feb. 1-2).

Michigan: Delegates voted to raise St. Paul's Cathedral from "pro" to "full" status, and to erect a Cathedral Activities Building. They also decided to defer election of a second suffragan until paying the National Council quota in full. A change in the canons was approved to make Mariners' Church (SEE DIOCESAN), independent of the Detroit City Mission Society. Meeting concurrently with the convocation, the diocesan Woman's Auxiliary observed its 75th anniversary. (Masonic Temple, Detroit, Feb. 2).

Mississippi: Three missions were admitted to parish status for the first time in the diocese's history: St. James', Jackson; Church of the Mediator, Meridian; St. John's, Ocean Springs. W. Milam Davis, president of Okolona College, a Negro, was named an alternate to

General Convention. (St. Andrew's Church, Jackson, Jan. 18-19).

Ohio: The diocese went over the top in its National Council and Builders for Christ campaigns, and reported the completion of a more than \$1½ million building campaign, with 38 parishes improving facilities. Delegates passed a resolution congratulating the Hon. Charles W. White, Judge of the Court of Common Pleas of Cuyahoga County, on his appointment to that post, highest judicial office believed to be held by a Negro in the country. Mr. White is a communicant of St. Andrew's, Cleveland. (Trinity Cathedral, Cleveland, Jan. 28).

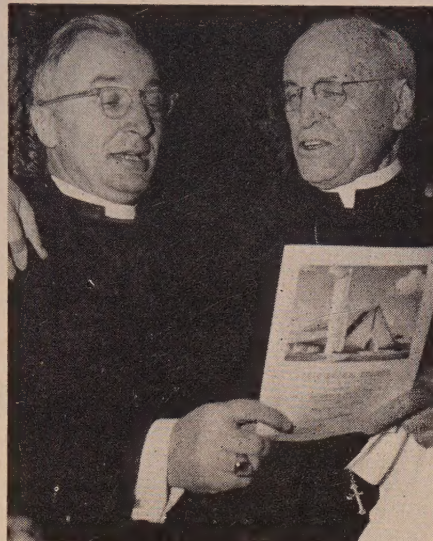
Oklahoma: In reference to the Supreme Court decision on segregation abolition in public schools, delegates voted to "work with others to peacefully bring this law into effect in the state of Oklahoma." They also voted to join the Oklahoma Council of Churches. Among delegates named to General Convention were two Negroes, the Rev. Shirley G. Sanchez (deputy) and Arthur D. Boyd (alternate), both of Oklahoma City's Church of the Redeemer. (St. John's Church, Oklahoma City, Jan. 26-27).

San Joaquin: The convention was held in a new, \$250,000 church rebuilt after the former church had been destroyed in the Bakersfield-Tehachapi earthquake. Delegates voted to require all clergy to join the existing health insurance plan, or show proof of membership in a similar plan. Bishop Sumner Walters reported an increase of 750 per cent in financial support in the missionary district in the last decade. Bishop Russell S. Hubbard of Spokane was guest speaker. (St. Paul's Church, Bakersfield, Jan. 23-25).

Tennessee: Delegates adopted a record budget of \$350,676, admitted three new parishes, purchased DuBose Conference Center from the DuBose Training School for \$50,000, and voted to spend \$21,000 on improving it. The Rev. St. Julian Simpkins, Negro rector of Immanuel Church, Memphis, only church left standing when bulldozers cleared the way for a large Negro housing project, was named a delegate to General Convention. The Rev. Dr. William G. Pollard, atom scientist who entered the priesthood through the perpetual diaconate, was named a member of the Board of Trustees of the University of the South. (St. John's Church, Memphis, Jan. 19-20).

Texas: Besides marking the retirement of Bishop Quin, voicing criticism of the change of the site of General Convention and support of

the Supreme Court decision on segregation in public schools (*ECnews*, Feb. 20), the convention named Dr. O'Hara Lanier, president of Texas South University and former U. S. Minister to Liberia, an alternate to General Convention. He is a Negro. A new mission in a new suburban development of Houston was officially recognized by the diocese and registered its name as St. Simon's, after St. Simon (Zelotes), the Apostle, and in honor of Bishop Quin. Bishop



Bishops Emrich and Quin

Richard S. M. Emrich of Michigan (SEE CUT) was guest speaker. (Church of St. John the Divine, Houston, Jan. 20-22).

West Texas: Bishop Everett H. Jones requested the election of a suffragan bishop to help cover "the 67,000 square miles of this diocese and the 50 per cent more churches than we had 12 years ago." Bishop Clinton S. Quin of Texas addressed the council and the 60th annual meeting of the Woman's Auxiliary. (Christ Church, San Antonio, Jan. 30-Feb. 1).

Western Michigan: The diocese accepted its full quota of \$40,220 for the General Church for the first time in its history. Three newly-organized missions were accepted. Mrs. Theodore O. Wedel, presiding officer of the Woman's Auxiliary Triennial, addressed a special meeting of the diocesan WA in Grace Church, Grand Rapids. (Cathedral Church of St. Mark, Grand Rapids, Jan. 25-26).

Honolulu Plans

Meeting in February for the first time since last June, General Convention's Committee of Arrangements ironed out details of the what, where and when in Honolulu next September.

Bishop Harry S. Kennedy of Honolulu reported: "The House of Bishops will meet in the Veterans' Club, opposite the campus of Iolani School. The House of Deputies will meet in the school's gymnasium-auditorium. The joint sessions will be held in the Civic Auditorium. The Triennial meeting of the Woman's Auxiliary will be held in the Chapel of Iolani School."

Other program information approved by the committee includes: Opening Service, Sun., Sept. 4, at 8 p.m., in the Civic Auditorium; Corporate Communion for members, Mon., Sept. 5, at 7:30 a.m., in the Chapel of Iolani School; Corporate Communion for Triennial delegates, same date and time, in St. Andrew's Cathedral; convening of the Houses of Bishops and Deputies, Mon., Sept. 5, at 10:30 a.m., and official reception for convention and triennial delegates, Mon., Sept. 5, at 8:30 p.m., on the grounds of the Royal Hawaiian Hotel. The Woman's Auxiliary United Thank Offering presentation will be made Thurs., Sept. 8, at 7:30 a.m., in the Civic Auditorium.

The committee approved two categories of exhibits, subject to the approval of the Honolulu committee: non-commercial—must be from either official or established Episcopal, non-profit organizations; and commercial—must be arranged by reputable business houses selling products used in or by Episcopal churches.

In addition, it was voted that mass meetings be held on Overseas Missions, Home Missions and Ecumenical Relations. Dates and times are Tues., Sept. 6; Thurs., Sept. 8, and Sun., Sept. 11, all at 8 p.m.

Attending the New York meeting were Presiding Bishop Sherrill; Bishop Benjamin M. Washburn of Newark; the Rev. Canon Theodore O. Wedel, president of the House of Deputies, and Anson T. McCook, comprising the Committee on Arrangements of the General Convention; Bishop Kennedy; Mrs. George E. Goss, President of the Woman's Auxiliary of Honolulu; the Rev. Gardiner M. Day, Chairman of the Local Committee on Arrangements of the General Convention of 1952; H. M. Addinsell, John Reinhardt, and the Rev. Dr. C. Rankin Barnes, comprising National Council's Committee on the General Convention, and Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary.

ECnews will print in a later issue the complete program for General Convention.



Clergymen gather for one of their sessions with the bishop during intensive program. (See Backstage)

Operation Carbondale

WHAT would happen in your church if it had nine priests and a bishop on its staff? To a church harassed by a clergy shortage, this must sound like utopia! But this was the happy situation at Trinity Church, Carbondale, Pennsylvania, for one week in January, when ten clergy, including the bishop of the diocese, were "full time" on its staff.

The idea began last spring when the Rt. Rev. Frederick J. Warnecke,

Bishop of Bethlehem, asked for priests to volunteer for a "pilot venture" in which clerical manpower would be lavishly poured into a church. Nine clergy volunteered. They were rectors of large city parishes and vicars of small missions; men of long experience in the ministry and younger clergy not long out of the seminary. All agreed to give full time for one week to the venture.

Trinity Church, Carbondale, through its rector offering itself for the experiment, is in a city where anthracite coal was first commercially mined in 1830. For a century it was a thriving mining city. Now the coal is gone. The past twenty years have been a period of decreasing population.

(Trinity Church, founded in 1835 and still a parish of more than four hundred communicants, is a stone edifice, flanked by a modern parish hall. The Rev. Clarke Trumbore, rector for more than twenty years, has gained a place of recognized leadership in the community.)

It was early decided that this was to be a mission to a parish rather than to the unchurched. The life of the parish needed strengthening and encouragement. Planning and preparation began early in the Fall, but to secure greater impact intensive publicity was purposely limited to

six weeks before the mission. Committees in the parish accepted many responsibilities. The bishop met with the congregation to discuss the mission. A special prayer was said daily by the faithful. Interest was built up in the community.

Meanwhile, the clergy team was meeting and writing to one another to plan strategy for the week. Themes were carefully worked out. Various duties were assigned, and then members began personal preparation.

Sunday, the opening day of the mission, dawned clear and cold. Leaving their parishes, the members of the team drove to Carbondale that afternoon, some coming from more than a hundred miles. That evening the team ate supper together in the parish hall, beginning a custom they followed all week. These meals provided a time for evaluation, continued planning, readjustments and fellowship. In a team operation, they were important.

In the evening, the mission opened, and there was double the usual Sunday morning congregation present. Before the service began, as the people were still coming in, there was an informal hymn-sing, led by the Rev. Fred Trumbore. Striding up and down the aisle, he taught new hymns and instructed the congregation in the better understanding of old ones. The bishop played the or-

There were over 300 home calls



Experiment at Pennsylvania church—with 'clerical' manpower

an. During the week, the singing steadily grew in enthusiasm and volume. No choir was used.

The advantages of the abundance of clergy manpower were soon seen in this first service, conducted by the Rev. David Jones. The question period was led by the Rev. Richard White. The Rev. Henry Russell gave the instruction. The sermon was preached by the bishop. Other clergy were available for personal counseling and individual instruction, standing by the tract table.

Beginning on Monday morning, there were four celebrations of the Holy Communion each day, the earliest at 6:15 A.M. Some were simple in ceremonial; some more elaborate. Over a hundred made their Communion each day. Later in the morning, the bishop, assisted by the Rev. Henry Russell, conducted a Service of Christian Healing. The office of Unction of the Sick, and the Laying on of Hands, from the Book of Common Prayer, were used. More and more people came to this service. Men left their business to come, and young people were excused from high school to be present.

In the afternoon, there was a Children's Mission, led by the Rev. L. H. Hinrichs, the Rev. Lyle Scott and Fr. Trumbore. The eagerness of children to attend this service was some embarrassment to mothers who wanted to prepare an early dinner and come to the evening service with their husbands!

Outside the church, members of the team spoke at civic luncheon clubs. The bishop broadcast over the local radio station and spoke to the high school released-time class.

The team stayed in the homes of parishioners, and many a clergyman found himself sitting up late at night after a full day in order to discuss some religious situation with his host and hostess!

All of this would seem to be a complete schedule even for ten men, but one of the most important aspects of the mission was intensive parish calling. Members of the team spent all available time visiting the homes of the parishioners.

On Friday night, the bishop preached to a crowded church at the closing service of the mission. The singing was magnificent. The worship was vital. There was a high and holy feeling in the church that night.

At the end of the sermon, the bishop called upon the congregation to renew their Confirmation vows. He asked them questions on the Confirmation service, and prayed for the gift of God's Holy Spirit. Then with hands extended over the congregation, as though again he was laying hands upon them, he said the Confirmation prayer for this congregation.

The results of such a mission? The overwhelming response of the congregation was thanksgiving to Almighty God. They were thankful for new-found understanding and appreciation of the Church. The sacraments were more meaningful. The fellowship was more real. They were conscious also of their own responsibility as members of the redeemed fellowship, both to the fellowship and to the world about them.

There was an increase in the parish of personal religious practices, of grace at meals, of family prayers, of family worship, of bible reading. The children were taught the ways of prayer.

As a result of this mission, there will be prayer groups, a Bible class, a Christian Healing Service, an extra Confirmation class. In Trinity Church, too, there is now a closer relationship with their bishop and the diocesan clergy who lived with them and worked with them and entered their homes during this week.

And what of this clergy team of ten? Under God, the secret of the success of the mission was the unprecedented use of clerical manpower. How did the clergy feel at the end of the week? They were unanimous in agreeing that it was a stirring spiritual experience for them. Their own faith in God was strengthened. Their fellowship with one another was deepened. They all felt that God had used them to bring a blessing to His Church in a new and exciting way. All were eager again to be part of such a team. All felt that they had stumbled upon a wonderful technique that the Church could use.

Members of the team were the Very Rev. Fred W. Trumbore, Dean of the Convocation of Scranton and rector of St. Clement's Church, Wilkes-Barre; the Rev. Richard K. White, St. Luke's Church, Scranton; the Rev. DeVere L. Shelmandine, St. John's and St. David's Churches, Scranton; the Rev. L. Harold Hinrichs, Grace Church, Honesdale; the Rev. David W. Jones, Church of Faith, Mahanoy City, and Christ Church, Frackville; the Rev. Lyle Scott, St. Mary's Church, Reading; the Rev. Henry G. Russell, St. John's Church, Jim Thorp; the Rev. David S. Gearhart, St. George's Church, Hellerton; the Rev. Clarke Trumbore, Trinity Church, Carbondale, and Bishop Warnecke. END.

The Rev. Fred Trumbore leads children's mission in hymn-singing



Michigan 5-Year Plan Spells Record Growth

"We're still only scratching the surface. The unmet needs are enormous."

With these words the Rt. Rev. Richard S. M. Emrich, diocesan of Michigan, heralded the completion of a five-year, multi-million dollar plan of Church expansion.

"It has been a moving experience," the bishop reported. "While we have distributed nearly \$1,000,000 from the diocese, our parishes and missions have added some \$8,000,000 in property values on their own initiative."

The expansion program began in 1949, with the inauguration of a drive for \$977,000 in capital funds.

By 1950 sufficient money was on hand to begin a program of distribution, by loan (often at one per cent interest) and by gift, and encouragement of initiative at the local level.

Steadily funds flowed out—a grant of \$15,000 for a church in St. Clair Shores, a loan of \$35,000 for a building for the new mission in Livonia; grants up to \$12,500 to buy land in Drayton Plains, Wyandotte, Allen Park, Clawson and Utica; some \$35,000 for repairs, maintenance and building improvements to rectories and parish houses in a dozen places; \$45,000 for Mariners' Inn and Mariners' Church (SEE CUT), to refurbish them and continue a century of service at the foot of Woodward Avenue.

A whole ring of churches has sprung up encircling the Detroit metropolitan area, to serve the explosive growth of the suburbs. Accompanying this has been expansion to other areas of the diocese—Thumb, Saginaw, Jackson, Houghton Lake, Gaylord and Cheboygan.

Hand-in-hand with diocesan support has gone resurgence on the local level, with parishes sponsoring their own missions and vestries raising their own funds for needed construction.

More than \$662,000 has been committed from the Bishop's Advance Fund in loans and gifts, with other trusts and funds adding \$280,000. By the end of the Five-Year Plan the diocese had put nearly \$1,000,000 to work and had recorded a dramatic story of growth—communicant strength up from 45,000 to 53,000; independent parishes, from 82 to 91; missions, from 54 to 60; clergy, from 147 to 175, and total property values, from \$16½ million to \$26 million.

Recently a bank loan was procured for \$250,000 additional working capital.

"The Church," as the bishop observed, "has indeed grown by leaps and bounds."

But, as with all ambitious projects, it is only the beginning.

New Headquarters

A woman who throughout her life was active on the national and international Church scene has bequeathed her spacious, 25-room home to the Diocese of Rochester for conversion into a diocesan headquarters.

She is the late Mrs. Edwin A. Stebbins, who died last Fall and who, at different times, was chairman of the Executive Board of the national Woman's Auxiliary and presiding officer at a WA triennial. She was in attendance at many inter-Church conferences, including those at Lausanne, Lund, Edinburgh, Amsterdam and the Second Assembly of the World Council of Churches last summer at Evanston, Ill.

The house, constructed of red brick in an old English architectural style, was built by Mrs. Stebbins' parents, Mr. and Mrs. Rufus Sibley, in 1914. Mr. Sibley was one of the founders of the Rochester firm of Sibley, Lindsay and Curr Co.

Six diocesan staff members carrying on their work at 110 Merriman

Street were scheduled to move into the new headquarters at 935 East Avenue last month.

Personnel Changes

Two veteran staff members have retired and two clergymen have joined the staff of the Episcopal City Mission in Philadelphia.

The Rev. Dr. Alfred M. Smith, composer of three tunes for the 1940 Hymnal, retired after 35 years as a chaplain, principally at the Eastern State Penitentiary.

Miss Bertha B. Mills, Director of Religious Education at Sleighton Farm, a committal school for girls, retired after 30 years' service.

The Rev. Anson B. Haughton, one-time electronics engineer in the U. S. Navy, missionary to Liberia and social worker with Big Brothers, Boston, was named chaplain to the State Penitentiary, a newly-opened state hospital and to assist at the Philadelphia General Hospital.

The Rev. David E. Seaboldt, a former newspaperman with the *Honeybrook* (Pa.) *Herald*, was assigned to the city prisons and hospital. He has served several missions in the Midwest and as curate at St. Peter's, Perth Amboy, N. J.

Before entering the ministry, he was an active lay reader, serving churches in Honeybrook, Warwick and Newton Square, Pa.



CHURCH ON THE MOVE: Old Mariners', Detroit, spiritual retreat for Great Lakes seamen for 108 years, is moved by steel rails and rollers to a new location 700 feet away (ECnews, Jan. 23). The 6,000,000-pound structure was moved at the rate of 50 feet a day.

Nevada Clergyman Killed While Aiding Inebriate

The violent death of two clergymen within a month's time has shocked Episcopalians across the nation.

Shortly following the fatal assault of the Rev. Dr. Benjamin H. Bissell, curate at old St. Peter's, Philadelphia, (*ECnews*, Feb. 6) came news of the shooting of the Rev. T. Malcolm Jones, rector of Christ Church, Las Vegas, Nev., by a migrant prospector and miner whom he had known for 20 years, and was trying to rehabilitate.

Fr. Jones, according to reports from the Rt. Rev. William F. Lewis, Nevada missionary bishop, had driven to a restaurant with his assailant, Ray Smith, and a former parishioner, John Wallace. With them was the priest's wife.

Smith had been drinking heavily and was using abusive language. The group had gone to the restaurant with the hope of getting Smith some food and coffee.

As Fr. Jones stepped out of the car at their destination, Smith reached across Mrs. Jones and shot the clergyman, killing him instantly. Wallace, who was in the back seat, disarmed the assailant and turned him over to the police.

Smith, who is under indictment for murder awaiting results of a psychiatric examination, had been committed to two mental institutions, one in New York and one in California, police disclosed.

Fr. Jones came to Las Vegas in March, 1952, from St. Paul's, Grand Rapids, Mich. He began his ministry in Montana in 1929. Besides serving on the executive council and Board of Examining Chaplains in Nevada, he had trebled the congregation of Christ Church and started new construction.

The 49-year-old clergyman is survived by his wife and two sons, Lt. Tom M. Jones and S. G. Jones, and a daughter, Juliet.

The shooting occurred Jan. 19.

Vestpocket Answers

For all those who have ever queried, "What is Death?"—and who hasn't—a 78-year-old retired clergyman has a vestpocket answer.

Printed on postal-size cards, distributed to all who request them, are seven answers, to the query by the Rev. William Porkess, former rector of St. Stephen's Church, Wilkesburg, Pa., and now a summer supply



NEW ROLE: Flanked by movie stars, John Ericson, Rita Gam and George Murphy, Bishop Oliver J. Hart, diocesan of Pennsylvania, took part in the opening of a gas-lit replica of a nickelodeon at Philadelphia's Franklin Institute, for the showing of old silent films, precursors of the 'talkies.'

preacher in Brooklyn. The idea for the cards came after the death of his infant son many years ago.

Dr. Porkess' seven answers are:

► It (Death) is the greatest moment—of the sum-total of our years spent on earth.

► It is the end of our time, but a wonderful beginning in the *other world* of timelessness.

► It is the silencing of the physical machinery of the body, but also the liberation of the soul from all limitations.

► It is the promise of answers to all unanswered questions during our reign of the flesh.

► It is the dethronement of sight by the enthronement of progressive vision.

► It is the eradication of all suffering, and the experience of continued radiant spiritual health.

► It is the glorious and final provision of God, for man—"I go to prepare a place for you."

The cards are a capsule version of seven sermons Dr. Porkess delivered on death following the loss of his son. The sermons proved such a source of comfort to persons under bereavement that they were published in a book, with the expense borne by a layman whose son was killed in an airplane accident.

More than 10,000 of the vestpocket cards, summarizing the sermons, have been distributed.

In Brief . . .

Eleven domestic missionary bishops of the Church met with host Bishop A. B. Kinsolving II, and the Rev. Dr. William G. Wright of the Home Department for their second annual meeting in Phoenix, Ariz. On hand were Bishops Lewis (Nevada), Watson (Utah), Walters (San Joaquin), Rhea (Idaho), Quarterman (North Texas), Nichols (Salina), Hunter (Wyoming), Gesner (S. D.), Emery (N. D.), Barton (Eastern Oregon), Hubbard (Spokane).

The Rev. Kenneth W. Cary, rector of St. Matthew's Church, Pacific Palisades, Calif., recently held his 500th baptism since taking charge of the church in 1944.

Celebrating anniversaries recently were Bishop Howard R. Brinker of Nebraska (the 15th of his consecration), the Rev. William H. Stone, St. Mary's, Burlington, N. J., (the 50th of his ordination to the priesthood), and the Rev. Edward H. Eckel, Trinity, Tulsa, Okla. (the 25th as rector). Dr. Eckel has been in the ministry for 40 years.

After 12 years as business manager of Holy Cross Press, the Rev. A. I. Drake is leaving to assume the newly-created post of chaplain to the Keeley Institute of Dwight, Ill., and Greensboro, N. C. He will act as pastoral counselor, working at the Dwight headquarters, and will also work with outpatients.

New York Lawyer Honored By Protestant Council

An Episcopal layman has been cited by the Protestant Council of the City of New York for outstanding service to the cause of Protestantism.

So honored was Charles H. Tuttle, eminent attorney and active parishioner of Grace Church. He was presented with the citation by his rector, the Rev. Dr. Louis W. Pitt.

Mr. Tuttle has been counselor for the inter-denominational body since its formation in 1940.

Since 1950, he has been chairman of the legal committee of the National Council of Churches, in which capacity he successfully defended the constitutionality of released time for religious education in all courts, including the United States Supreme Court. He is a former U. S. attorney for the Southern District of New York.

In accepting the citation, Mr. Tuttle pleaded that "in our frenzied zeal for security, let us always remember that unity in brotherhood comes before unity in arms or unity in uniform."

Significant Meetings

Great strides have been made in the effectiveness of laymen at the parish and diocesan level, but the power of the laity must become an equally strong factor in the Church's national and international program.

This is the conclusion of a special sub-committee which reviewed the

annual conference of the Presiding Bishop's Committee on Laymen's Work.

The meeting showed, according to the sub-committee report, that the Presiding Bishop's Committee has "come of age." The evidence?

- ▶ Reduced resistance of clergymen.
- ▶ Wider acceptance by dioceses.
- ▶ The committee's work cuts across churchmanship lines.
- ▶ It functions equally well in rural and urban areas.

The only problem really troubling the committee, added the report, is the lack of integration with the national program of the Church.

The Presiding Bishop's Committee is directed by the Rev. Howard V. Harper, who also attended and reported on the work of his committee to the National Council of the Brotherhood of St. Andrew, meeting in Trinity Church, Hartford. Council members were guests of the diocesan assembly of BSA in Connecticut.

Elected to BSA National Council were Keith B. Hook, Hartford, and Scott Alford, Middletown.

Announced also was the election of William Walker of Shattuck School, Faribault, Minn., as junior member of the National Junior Division Committee, and Alexander Cochran, Jr., who will represent the Junior Brotherhood at the national convention of the House of Young Churchmen this summer.

* The Rev. Dan M. Potter, acting executive director of the Protestant Council of New York; Dr. Pitt, Mr. Tuttle and his grandson, Andrew Lloyd.



Presentation of award to New York lawyer, Charles Tuttle*

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WOMEN

Prejudice A Disgrace: Cornelia Otis Skinner

In connection with the recent nation-wide observance of Brotherhood Week, sponsored by the National Conference of Christians and Jews, a leading author and Churchwoman speaks out against human prejudice.

Cornelia Otis Skinner writes:

"The fact that racial and religious prejudice should, in any form, exist in a great democracy, is an incredible mockery of the very word democracy. It should be considered in the light of a personal disgrace to every citizen of that same democracy. For prejudice is a crime. It is a crime against the democratic ideal, a crime against the teachings of Christianity, Judaism and the great religions, a crime against human decency and a crime against just plain common sense.

"Furthermore, it is a crime for which every American citizen, directly or indirectly, is responsible, if not for its inception, at least for the continuance of its presence in our world today. We are responsible because of our apathy in sidestepping the issue, because of our outmoded give-it-time-it-will-cure-itself attitude, because of our kidding ourselves with the preposterous fable that it is a special problem to be solved by the special persons affected.

"The problem is our problem, and as long as prejudice exists in our land, we are the persons affected. The solving of it must be done by all of us, each and every man, woman and child of this nation, of every walk of life and of every race, creed or color."

Brotherhood Week had as its theme this year, "One Nation Under God," and its honorary chairman, President Eisenhower, summed up the reason for its observance as going back to the "answer given to the first man who asked, 'Am I my brother's keeper?'"

Invitation to Wives

Wives joined their clergymen husbands at the annual Clergy Quiet Day of the Diocese of Bethlehem at the Cathedral Church of the Nativity, Bethlehem.

Departing from custom, the Rt. Rev. Frederick J. Warnecke, diocesan, said that "too seldom do clergy have the privilege of kneeling beside their wives and of making their communions together."



Miss Skinner: author, churchwoman

The Quiet Day is held annually on the anniversary of the bishop's consecration, which comes in February. Bishop Warnecke's meditations this year were on the theme of clerical family life.

Scouts Accent Prayer

Cover Story

Girl Scout Week observance begins March 6, with worship services in churches around the country as a fitting emphasis on the first of a three-fold 1955 theme: "Believe, Belong, Build."

Enlarging on this theme, the national organization said in part, Girl Scouts *believe* by constantly renewing their promise to God and their country; *belong* by learning through actual experience to accept people on the basis of their essential worth, and *build* as each girl in scouting develops her own best capacities under the guidance of trained adults.

It is estimated that about one-fourth of the 110,000 Girl Scout troops are connected with religious institutions of various denominations. Girl Scout membership is at the all-time high of 1,750,000 girls with more than 500,000 adults working with them.

The week's observance ends March 12, actual date of the organization's founding 43 years ago by Juliette Gordon Low in Savannah, Ga.

In the cover picture, Brownie Scouts are greeted by the Rev. Alfred R. Malone, rector, St. John's Church, Mason City, Iowa, as they arrive for Girl Scout Sunday services.

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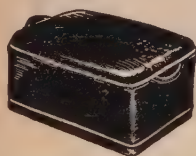
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RADIO-FILM

New Foundation Trustees May Convene This Month

Bishop Thomas Carruthers, presi-
dent of Province IV and South Caro-
lina's diocesan, expects to call the
first meeting of the trustees of the
new Episcopal Radio-TV Foundation
this month in Atlanta.

While the foundation was estab-
lished and trustees elected at last
November's Fourth Province Synod,
announcement of its beginning was
withheld until February pending ac-
ceptance by the trustees of their elec-
tion.

Main purpose of the new corpora-
tion is to gather more funds to give
greater support to *The Episcopal
Hour* series produced by the Province
at the Protestant Radio and Tele-
vision Center in Atlanta, as well as
funds for new radio and television
programs and experimentation and
research into new areas.

The number of stations carrying
The Episcopal Hour has increased
from less than 30, located within the
province, to more than 250, extend-
ing from coast to coast; and the pro-
gram is now being aired over the
complete facilities of the Armed
Forces radio network.

The foundation is planned to ap-
peal to the entire Church—provinces,
dioceses, individuals and other foun-
dations. Trustees are:

Bishop Edwin A. Penick of North
Carolina; Bishop Girault M. Jones
of Louisiana; the Rev. William S.
Lea of Knoxville, Tenn.; the Rev.
Marshall Seifert of Birmingham,
Ala.; Maurice E. Bennett, Jr., of

Richmond, Va.; C. McD. Davis of
Wilmington, N. C.; Vinton Freedley
of New York City; Edmund Orgill of
Memphis, Tenn.; William H. Ruffin
of Durham, N. C., and Lt. Gen. Troy
H. Middleton of Baton Rouge, La.

The foundation, chartered in Geor-
gia, is the legal and corporate body
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Trinity Programs Taped

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available on tape recordings for
wider use.

The Radio and Television Division
of National Council, in cooperation
with Station WQXR, which is carry-
ing the services, is preparing a series
of 52 recordings to answer the needs
of clergymen and local radio program
directors.

The half-hour programs of prayer,
music and a short message are con-
ducted in the church by clergy of
Trinity Parish, oldest on Manhattan
Island. Dr. George Mead, organist
and choir director, leads the Trinity
Church Radio Choir during the
broadcasts.

The first 13 programs in the series
are now available, at a cost of \$5.00
per tape, from the Division of Radio
and Television, 281 Fourth Avenue,
New York 10, N. Y.

*In picture, standing, are John Gunn, producer
of the series and the Rev. Dana F. Kennedy, new
head of National Council's Radio and Television
Division.



WQXR technicians direct Trinity's program of prayer*

THE CHURCH OVERSEAS



*Canon Heffner presents Fr. Kimoto to Bishop Yashiro for ordination**

Japan's Presiding Bishop Fulfills Church's Promise

Many years ago, the Japanese Church sent a young leper, Mr. Keiya Aoki, to be a lay missionary in the Ryukyu Islands. With funds furnished him by the Church, he bought land and founded what is now the leper colony of Airaku-en. At that time the Church promised to send a priest to minister to the lepers Mr. Aoki gathered in his colony.

That promise of long years' standing was kept recently when Presiding Bishop Michael H. Yashiro of the Church in Japan visited Okinawa and ordained the Rev. Luke Kimoto to the priesthood at the leper colony.

Not only was this the first ordination in the Ryukyu Islands, but it's thought to be one of the few in Christian history ever held in a leper chapel with leper Christians making up the majority of the congregation.

This was the highlight of Bishop Yashiro's 10-day episcopal visitation at the request of Bishop Harry S. Kennedy of Honolulu, but it was of equal importance to the six young missions on Okinawa where the Rev. Canon William C. Heffner is in charge of the Church's work there. In each mission, the bishop held confirmation services and preached. In all, there were 38 Okinawans confirmed.

His visitations also included the two American congregations on Okinawa headed by Chaplain Thomas S. Clarkson, an Army chaplain, and the Rev. Harry S. Finkenstaedt, a member of the staff of the mission assigned to the English-speaking work. And the Woman's Auxiliary gave a dinner in honor of the bishop and his wife, which was followed by confirmation of eight American servicemen.

Meanwhile his busy schedule also included a radio address, press conference and talks in the schools as well as to the police. In addition he made a trip in a rented boat to the small lonely island of Izena where the Church has the Mission of the Holy Spirit.

Unity Step

A three-year study in ways to attain greater catholicity of Britain's Anglican and Presbyterian communions was approved by representatives of four churches at a meeting in Durham, England.

Involved are the Church of England, the Episcopal Church of Scotland, the (Presbyterian) Church of Scotland and the Presbyterian Church of England.

The representatives said they hoped to achieve greater catholicity by modifying their traditions, but without disloyalty to principles held to be essential. They also expressed hope that steps would soon be taken to secure unrestricted intercommunion among the four Churches.

*To the right of the bishop is the Rev. Francis Shirai, priest-in-charge of the Church of SS. Peter and Paul in Naha.



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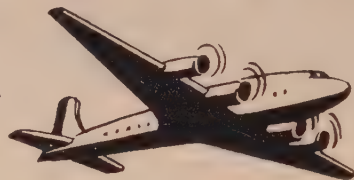
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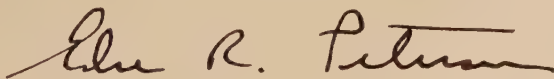
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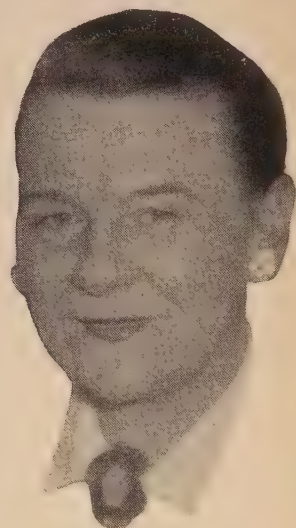
usual travel discount) or plane and go to Honolulu from the West Coast by steamship or plane. All you have to do is let *TRAVEL ARRANGEMENTS* know how you want to travel, the extent and number of lay-overs you wish both en route and returning, and the kind of hotel accommodations (either provided by the General Convention Housing Committee at no cost or at the regular rates in a conveniently-located hotel) and every detail will be handled for you—at no cost to you. Communicate with *TRAVEL ARRANGEMENTS* today.

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'Reunion . . . Begins at Home'

THE publication of the report of the proceedings of the Anglican Congress focusses attention once again on that significant gathering. Ours is a sprawling and loosely knit Communion. The scattered and diverse provincial and extra-provincial Churches seldom have a chance to meet and deliberate and speak as members of one body. This being so, it is difficult for the various parts of the Anglican Church to have a vital sense of belonging to one body.

At Minneapolis there was a great, new found sense of unity and those who attended did discover something of what it meant to be an Anglican. Important as this was, the basic importance of the Congress is to be found in the eleven strong addresses delivered on the four topics of the Congress: Our Vocation, Our Worship, Our Message and Our Work, and in the findings which came out of the discussion groups which considered these addresses.

The publication of the report now makes it possible for discussion groups of the clergy and laity to consider and think through the matters brought up in Minneapolis. That there was an Anglican Congress is a tremendous thing, but it can be meaningful for the Church as a whole as the thinking there stimulates thinking throughout the Anglican Communion down through the provinces, dioceses and parishes. The addresses were of a high order and are worthy of study, in spite of the ungracious comment of the *Christian Century* that "the variety we expect in any general expressions from these amiable, omnibus denominations is there." This quotation reflects in some measure opinions designed to make us think that the Anglican Congress was pointless in view of the Assembly of the World Council of Churches held last Fall in Evanston, and also that gatherings such as the Anglican Congress compromise our activities in connection with the ecumenical movement.

Here it is not amiss to comment that reunion,



Anglican Congress Committee on Arrangements

like charity, begins at home. We can take a stronger, more active part in the ecumenical movement as we seek diligently to draw together the branches of the Anglican Communion into a firmer, more coherent union. As we achieve this end, we have a far better contribution to make to the great united Church, which we hope and pray is to be in God's good time and way.

Speaking on the subject, Our Place In Christendom And Our Relations With Other Communion, the Rev. Professor J. P. Hickson, of the University College of the Gold Coast, answered the question whether or not the Anglican Communion can make any distinctive contribution to the reunited Church in the future. He declared: "I believe that we are increasingly realizing that if, as a Communion, we have any special insight into Christian truth, it is in this matter of the combination of variety with unity. The Amsterdam World Council Assembly was surely right in describing the chasm between the 'catholic' and 'protestant' traditions as 'our deepest difference.' What we can bear a special witness to is that these traditions need not be so contradictory as to necessitate a breach of Church fellowship. They can be and are amongst us held together

body, not indeed at present fully reconciled and integrated with each other, but at least in fellowship with each other and able to enrich and correct each other within a shared Church. Our experience of this is surely the special contribution which we can corporately offer to the task of bringing Christendom's still more diverse traditions within a single fold."

It is well to appreciate the value of meetings of the Anglican Congress for the Church at large, but it is far more vital for the Church at large to follow up the thinking of the Congress. What might be gained can be summed up in this statement on the Congress by the Archbishop of Canterbury: "Out of the papers and the discussions came what was almost a new discovery to

many, that this Anglican heritage of ours is not at all a dull compromise, not at all a middle position uncertain of itself and to be defended apologetically, but a positive tradition of Christian Truth, strong and honest enough to face diversities as old as the New Testament itself, creative enough to make out of them a richer truth. There was no self-laudation; there was real humility and a deep sense of weakness to be remedied. But the glory of the Congress was that it made us confident that our tradition had its own distinctive truth and was essential for Christ's purpose in the whole witness of His Church. And with that humble confidence possessing us, the joyful fellowship which embraced us all had its perfect work."

Providing A Service

IT GOES without saying that most Americans love to travel—particularly when a trip involves nothing more than hopping into the family car and gassing-up for a journey of distances from 10 to 1000 miles. Some don't mind even a longer trek, and constantly boast about "barreling along at 70" in order to eat up three or four hundred miles a day.

Those trips are relatively easy, with modern maps and road signs practically pointing the way to the destination, even though said trips might be hard on the physical being. The latter, of course, depends on what kind of a car you drive and how much you can afford for lodging on the way; whether you have to bunk in a portable tent or spend the night in a plush hotel.

For those journeys, then, all that is needed is inclination, time and money. Reservations, generally, don't enter the picture, since choices of roads and places of lodging are abundant.

It would be nice if such a situation existed when time comes for the Gen-

eral Convention of our Church in Honolulu next September. Unfortunately, you can't fill up the tank of the old gas-eater and wind up on Waikiki Beach, none-the-worse for wear and tear. So, modes of travel will change, necessity for planning arises, and to many travelers planning is a big headache.

To help relieve that headache, *EC-news* announced in its last issue (Feb. 20) the formation of a General Convention Service Bureau. This magazine has felt for some time it should assume the responsibility of such a bureau as a contribution to the effort of striving for a fully-attended Triennial on the Pacific isle. It is hoped that the contribution will not be in vain.

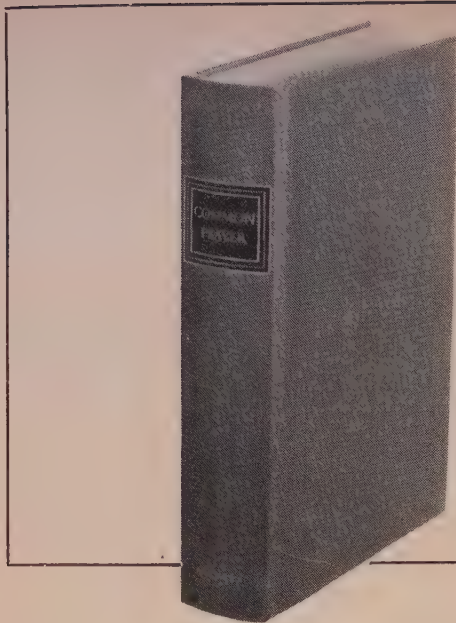
Formed strictly as a service medium through which official delegates (and finally non-official visitors) may apply for passage to Honolulu, *EC-news'* General Convention Service Bureau will have no part in actually assigning flight seats or ship state-rooms from the West Coast. That function, as the news story outlined,

will be in the capable hands of the New York agency, *Travel Arrangements*, directed by Miss Else R. Petersen, who for some time has turned her know-how to solving travel problems for the National Council.

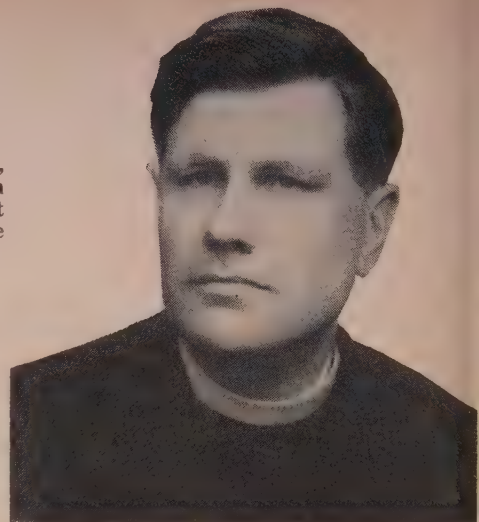
It may well be that this magazine's efforts to ease arrangements and provide needed information will be of invaluable aid to many of the Convention delegates who will be leaving U. S. shores for the first time, and who have had little if any experience in long-distance travel. We hope so.

Even those Convention-goers who know all the answers in regard to overseas travel, might do well to channel their requests for passage to Honolulu through *Travel Arrangements*, since a large block of available flight seats and ship quarters for the journey to Hawaii next September are allocated to the New York agency.

This magazine's collaboration with *Travel Arrangements* is designed to smooth out rough edges that may exist in personal planning. Take advantage of the General Convention Service Bureau.



A parish priest of Kent, England, author Wigan lectures in liturgy at Saint Augustine's College



Experts have a 'glorious opportunity of stating the Biblical and historical principles upon which revision should be based'

THE COMMISSIONERS' LITURGY

By BERNARD J. WIGAN

ANGLICAN liturgies are often admired or criticized for reasons grounded in sentiment rather than in principle. It is therefore an extremely difficult task to produce proposals for revision which will satisfy admirers that revision can lead to improvement, and which will persuade critics that their own diagnosis of what is wrong with the liturgy may be mistaken or incomplete.

Yet the Liturgical Commission has an advantage which others who may have been engaged in this work may envy. Commonly it is a question of producing a revision which, while being an improvement on the existing order, is not so greatly changed that it will fail to win acceptance when it comes to a vote. The Commissioners, on the other hand, have only to produce a liturgy which shall serve as a basis for study and which will be submitted to prolonged consideration by liturgists, theologians and pastors before there is any question of a revised liturgy being adopted by the Church.

They have, therefore, a glorious opportunity of stating the Biblical and historical principles upon which revision should be based and of educating the members of the Church into allowing their prejudices to be overcome by these principles.

Yet it cannot be said that this opportunity has been grasped. In spite of the Commissioners' disclaimer in their preface, great principles have throughout been sacrificed in order to produce a rite which seems likely to be readily acceptable to the majority. This is less than the Church has a right to expect from a commission of experts. It is for them to expound principles and tell us what is *right*; there will be plenty of inexpert voices to suggest modifications on grounds of expediency at a later stage. The short-

comings of the Commissioners' work, measured by this standard, may be illustrated by considering the major questions which they have to discuss.

The Eucharistic Prayer

Among the many notions concerning the origin of the Eucharist which have been brought forward, it may surely be claimed that two at least have produced themselves and must be the basis of any revision of the liturgy which is to measure up to its evangelistic purpose: that our Lord's prayer at the Last Supper was a Jewish thanksgiving-blessing, and that the essential structure of the rite consists of taking, blessing, breaking, giving—in that order. Both these notions are bound to affect any attempt to submit a new liturgy (as well as those to which we look for precedents) to the judgment of Scripture. For Cranmer, however, it was otherwise. He inherited a liturgy in which the recitation of the narrative of the Last Supper had come to have the first importance, and in which the matching of the recital of our Lord's actions with the repetition of those actions was increasing in elaboration.

In attempting to produce a more 'scriptural' liturgy, therefore, it was natural that he should try to cast this process to its fulfillment. This aim he achieved in the 1552 rite, where (if there are any actions at all) there is no Offertory but at the word 'took' the Fraction but at the word 'broke,' and where the blessing follows as closely upon the narrative of the Institution as is practically possible.

Today we know that Cranmer's inherited tradition was a late development and that it could not really be true to Scripture. For his arrangement makes it impossible to obey the Lord's command to give thanks at the point indicated by him; and to place the delivery of the Bread between the Fraction

the blessing of the Cup (as is logically required in this method of following Scripture) could never be possible.

Cranmer's method was, nevertheless, reasonable in the 16th century. But we now know that in the present liturgies the Offertory corresponds with the 'giving' and the whole Eucharistic Prayer with the 'giving-blessing'; and that the Fraction was originally placed between this thanksgiving and the Communion. A rite so constructed carries out the Lord's command as closely as is humanly possible. It could therefore be the first aim of any revisers to admit the inadequacy of Cranmer's method (as the Commissioners) to restore the scriptural character of the Eucharist in this more enlightened manner.

But the Commissioners in practice treat this principle as of secondary importance to the following of precedents which originated at a time when the liturgies had begun to depart from the strict observance of the Lord's instructions. They follow the 1662 revisers in restoring the Offertory but separating it from the rest of the Eucharistic action by an Intercession and long penitential devotions. And they put the Fraction back to its scriptural and functional position, but leave the rest of the manual acts accompanying the Institution. It is not, therefore, to be wondered at that critics are already busy saying that the changes are merely irritating to those accustomed to the existing Liturgy. If there are to be changes, let them be based on sound principle; they will still be unacceptable, but at least they will be possible.

With regard to the matter of the Eucharistic Prayer, as distinct from its relation to the actions, Cranmer was again the heir of a corrupt tradition. The 'thanksgiving-blessing' of the Last Supper and the early liturgies had given way long before his time to a form of Eucharistic Prayer which was, however disguised, no longer a thanksgiving but a petition. This is true of the East as well as of the West. Cranmer followed the tradition of the West as he had inherited it, so that we say that it is 'our bounden duty' to give thanks but fail to do so. Anglican revisers have generally 'improved' on Cranmer by substituting the equally corrupt tradition of the East. The difference is that in the East the note of thanksgiving is longer maintained; but the Prayer nevertheless turns into a petition before the end, in the form of an invocation of the Holy Spirit.

The Commissioners, instead of making use of the understanding of Jewish and early Christian prayers which has become available in the last forty years, have simply continued the old method of dressing up the Eucharist as a thanksgiving. Indeed, they have made the modern American liturgy worse in this respect than it was before; for they have put yet greater emphasis upon invocation. Their enthusiasm for the Invocation is due to the theory of Dr. Frere that the Prayer should be Trinitarian, that the Holy Spirit should therefore have his place in the Eucharistic Prayer, and that this place is as the acknowledged agent of consecration; and also to an over-eager acceptance of the Invocation as a primitive feature of the Eucharist.

But Dr. Frere's theory rests upon two unfounded positions: that the Eucharistic Prayer should be

a petition, and that it is necessary to distinguish between the operation of the Persons of the Blessed Trinity in this manner. If the Prayer were to be made a genuine thanksgiving, then this artificial theorizing would be seen to be the unnecessary and even undesirable embroidery that it is. The thanksgiving would be addressed to the Father with a doxology indicating that the whole Trinity receives our praises.

Of course the Holy Spirit must have his place in the Prayer; but let it be the right place. The New Testament does not support either the Eastern theory of consecration by invocation or the Western theory of consecration by the dominical words. Our Lord 'gave thanks' and said 'do this.' If we can bring ourselves to obey his command without equivocation, many of the argumentations of liturgiologists and some of the problems of eucharistic theology will cease to exist.

The Intercession

One of several unjust accusations against the *Canon missae* in the Commissioners' *Study IV* is that the *Te igitur*, *Memento*, etc., are fragments of a dislocated Great Intercession. Cranmer might be excused for believing this in the 16th century; but the history of the Roman Intercession is no longer one of the dark places of liturgical history. Cranmer's Prayer for the Church is of course very meager in comparison with the Great Intercession of any Eastern Liturgy, for it is not a Great Intercession at all but (as it says) a Prayer for the Church Militant. It is also not to be wondered at that the Commissioners find the Prayer Book Litany 'a form which has preserved most of the matter of the Eastern Intercessions,' for it is probably the lineal descendant of such an Intercession. Since these historical considerations seem to have been known to the Commissioners, it is odd that they have had no effect upon their estimate of Cranmer's prayer or upon their own proposals. They propose:

1. To enrich the Prayer for the Church by adding a petition for the dead.
2. To adjust the petition for rulers to suit conditions in the U. S. A.
3. To impoverish the remainder of the prayer by pruning Cranmer's gracious diction.
4. To allow the celebrant to substitute for the prayer 'a Litany, or the Bidding Prayer . . . omitting the Lord's Prayer.' And on weekdays all but the beginning and ending of the prayer may be omitted altogether.

There are at least three causes for objection here.

First, if a Great Intercession is (as the Commissioners imply) an important feature of the Liturgy, we should have it by command and not be permitted to pray for the Church or for all the world at the discretion of the priest.

Secondly, it is not an improvement to substitute a command to pray for a prayer; yet that is what the Bidding Prayer without the Lord's Prayer amounts to.

Thirdly, both the Bidding Prayer and the Prayer for the Church, like the Intercessions of the ancient liturgies, were compiled for use in places where the rulers were obliged to be supporters of the Church.

(CONTINUED NEXT PAGE)

'Intercession should be restored to one of traditional positions'

The Commissioners are thus logically right to alter the Prayer for the Church for use in an ecclesiastically neutral State in such a way that it contains no prayer for earthly rulers at all, but rather a prayer for the peace of the Church in the world. They should, however, recognize that this makes the prayer even less like a General Intercession than before and that the principles which they lay down demand the abandonment of the Prayer for the Church altogether in favor of some more general form. You cannot make the Prayer for the Church into a General Intercession simply by changing its title.

So much for the content of the Intercession. What of its position in the rite? Of the three positions to be found in the ancient liturgy, Cranmer chose to place the Prayer for the Church in 1552 at the end of the Synaxis. In 1662, however, a rubric was introduced ordering what is now called the Offertory *before* the Prayer for the Church, thus shifting that prayer into the Liturgy proper. This did not greatly matter until the revival of ceremonial made this rubric into a mediaeval Offertory ceremony or even into an oriental Greater Entry; but for the last hundred years at least we have had a long prayer for the Church (and still longer penitential devotions) between the first part of the eucharistic action (the Offertory) and the second (the Prayer). Successive revisers, including the Commissioners, have been at work canonizing this thoroughly bad situation, whose removal should have been one of their first objects.

The abuse can be removed in one of two ways—by removing the 'offertory' rubric and going back to Cranmer's *rationale*, or by keeping the Offertory and restoring the rest of the rite to the ancient order. The Commissioners rightly retain the Offertory; yet they also retain these prayers in their present position, so that the action of the Eucharist will still be broken up. What is required is that the Intercession should be restored to one of the traditional positions. There is much to be said for and against each of them; but at least it may be said with confidence that one of them will be found to be right and that the Commissioners are wrong.

Penitential Devotions

Times have changed since Cranmer issued his *Order of Communion* in an effort to persuade the people of England to make more frequent and more worthy Communions. At that time, when Communion was rare and many of the communicants illiterate, his elaborate scheme of announcements and preparation must have been valuable and necessary. Today, however, communicants can usually read; and they are provided with books of devotion to do for them what Cranmer's *Order of Communion* did for their fathers. Furthermore, Anglican tradition in the matter of frequent Communion is generally well established among churchgoers; and if it is not, then this is unlikely to be due, as it might have been in 1548, to the opposition of conservative parish priests. Yet, in spite of these changed circumstances, the whole of Cranmer's vast system of individual preparation has remained a part of the Liturgy in England to this day; and with the exception of the 'advance' exhortations and the substitution of the 'summary' for the decalogue, it remains in the Commissioners' Liturgy also.

This has two unfortunate consequences. The abuse of making the *Kyries* an appendage to the Commandments is still with us, thus blocking one solution to the problem where to put the Intercession; and the Invitation, Confession, Comfortable Words and Absolution remain, together with the Prayer for the Church, to separate the Offertory from the Eucharistic Prayer.

It is time that revisers asked themselves what exactly is required of penitential prayers in the Liturgy and how far Cranmer's prayers measure up to these requirements, for the situation which called those prayers into being has long passed away.

I do not, however, press the suggestion of a change in the prayers themselves; but a change in the position of the prayers, whatever their character, is urgently required in order that we may fulfill in a straightforward fashion the Lord's command. Yet, as with the Intercession, the Commissioners advocate no such change. They will not have the Confession at the beginning of the rite because they have a theory that time should be given for the communicant to meditate upon the Commandments before he comes to confess his failure to keep them.

The Commissioners are also influenced by the fact that a Roman Catholic Conference has recommended that the Roman Preparation with its *confiteor* should be abolished. I agree with them in supporting this recommendation; but it has nothing to do with the matter in hand. The *confiteor*, which corresponds with our General Confession, is not that in the Preparation but that which immediately precedes the Communion.

The Commissioners admit that on principle they would like to place the Confession immediately before the Offertory, but they allow themselves to be stampered out of this proposal by 'determined opposition,' because it will introduce some letdown between the 'elevation' of the Ministry of the Word in the sermon and the 'high plateau' on which this Ministry is maintained during the Offertory by means of the Anthem then sung.

This is absurd. By no stretch of imagination can the Offertory Anthem be called a part of the 'Ministry of the Word.' It is entirely subsidiary to the action it accompanies; and the rite would be quite complete without it. If the interpolation of the Confession at this point will prevent the Offertory Anthem from being regarded as part of the Ministry of the Word, and so of the Synaxis, then it will be performing a very useful function. Furthermore, it should be said that if the Confession will 'interrupt the triumphal progress of the service' by being placed before the Offertory, it does so even more grievously in its present place, where it separates two parts of the Lord's ordinance.

Again the experts have let us down. Will they not take courage and explain to the 'working clergy' that their notion is wrong, and that even if it were right they ought to be more hostile to the existing arrangement than they are to that which the Commissioners would like to propose if they dared?

(In the next issue, the final article in the series, a reply to criticisms, will be by Dr. Massey Shepherd, professor at C.D.S.P., and Commission member.)

With Answers by Dora Chaplin



Are Long Prayers BEST?

'God does not measure them by the minute'

TODAY many people of all ages are thinking about the life of prayer. Some popular writers recommend prayers of petition and intercession in such a way that they become selfish—a method of using God to get our own way, and sometimes even to obtain power over other people. To counteract these voices and this superficiality comes the teaching of the Church throughout the centuries, and the experience of the great masters of prayer. We learn that prayer can be at various levels.

Dear Dora Chaplin:

Would you please answer one or two questions about prayer? When you pray for another person, is it a good thing to tell him so? Do long prayers do more good than short prayers?

Douglas (17½ years)

Dear Douglas

I think the question of whether or not to tell a person you are praying for him depends entirely upon the circumstances. If he is a Christian, you can probably do so without hesitation; he will understand and be thankful. If he has little or no faith, there may be various reasons why it might be wise not to tell him. Your life, your behavior to him, and your concern for him will in the end speak louder to his heart and mind than any words. Some people who do not believe in God have strange ideas of prayer: for instance, they think it is auto-suggestion.

When they come to see the power of Christ at work in another life they often begin to ask new questions about God. They do not know what

this power is, but it is something for which they long, consciously or not. You can see how, for such a person, it might be wise at first to pray for him in secret. Remember also that your generous desire to help is part of what you offer your friend. Your prayers for him are the first part of your active help, and other forms of action will follow. It is really God who acts through you, for we must stand aside. Sometimes you hear a person say, "I converted him." You know this can never be true. It is God who converts people and changes other lives, though He often works through us.

As to your second question, there are as many spiritual paths as there are people and I do not think it is right to push a person into one method of private prayer, telling him we are certain it will be right for a particular soul. Some seem to need long periods of prayer, others shorter ones. I have noticed that as people grow in their prayer lives they seem to use short "darting" prayers, silently and quite often, during the daytime. It does not make them less efficient in their work. In fact, they seem to have more energy.

The important thing, when we pray for others, is to give our attention to God rather than to the *causes* for which we pray, which can so easily distract us from our sense of dependence upon Him. There are crises in which we ask God for specific help for certain people, and this is good, even though He may not answer in the way we would choose. There are other times when instead of praying at great length through a long list we can quietly remember the fact of God's love for all mankind, and ask

Him to give to our friends according to their need. This God-centered prayer, in which we concentrate upon Him, remembering how He is sustaining the whole world, is perhaps the most powerful of all.

At your age I do not expect that you have long periods for your private prayers. If I were you I would try to cultivate the habit of remembering God on waking and as you fall asleep. If you also simply and faithfully say your prayers night and morning and do it with all the faith and concentration you have, your prayers will be effective. I am sure God does not measure our prayers by the minute, but by the amount of love we have in our hearts both for Him and for our fellow man.

Dear Mrs. Chaplin:

What do you say to children when they want to know where God is? They want to see Him—why can't they?

Mrs. J. S.

Dear Mrs. S.

The answer one gives a child should depend upon his age, his previous experiences, and the relationship he has with the person who is replying to the question. As you do not mention the child's age, I can give only a general answer, and I know your motherly understanding will help you to put it into the child's own words.

No one has seen God. Instead of the complicated answer some people try to give, I think it is best to say that simply. We are not ready to see Him yet, but this world is a growing-up place where we can learn to get ready to live closer to Him.

We know what God cares about and what He wants us to do. Jesus Christ

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Pageantry and Relics

Characters seem unreal in 'The Silver Chalice'

By VAN A. HARVEY

(We hear that Cecil B. DeMille is actually going to part the Red Sea, and that in his new version of *The Ten Commandments* his Moses will be a "fiery young warrior" who has a "flaming love affair." And his picture will be but one more of a continuing flood of Hollywood's "Biblical" spectacles.

In this article, EPISCOPAL CHURCH-NEWS looks at two aspects of these "religious" spectacles, their love of pageantry and their new interest in relics. The picture reviewed is "The Silver Chalice"; the reviewer, Van Harvey, a Presbyterian minister, and a teacher of religion at Princeton University.—WILLIAM MILLER.)

MOST of us have become quite familiar with the usual ingredients of the Hollywood religious movie by now: the magnificent sets, the casts of thousands, the dancing girls, the lascivious emperor, and the sexual temptations strewn along the spiritual path of the hero. To all of this something new has been added: the sacred relic or the holy object, a robe or a silver chalice.

"The Silver Chalice" is the latest of the Biblical extravaganzas and the second which has a *thing* as a hero. The thing in this picture is the cup which Jesus used at the Last Supper. Because he used it, the picture suggests, it has a kind of intrinsic power of its own. The cup excites religious veneration and awe when it is carried into the room; people fall down on their knees and choral music swells to a crescendo in the background. "The Silver Chalice" does not go quite as far as "The Robe" and suggest that this power even can affect the unbeliever, but it comes perilously near this implication.

These religious pictures have one thing in common, besides the sex, the crowds, the color and the spectacle—that is, the sense of pageantry. There are plenty of longshots of Nero's court, of marbled halls, of amphitheaters and teeming crowds, of long caravans and armies. Each scene seems to have been especially staged and neatly calculated to give the sense of majesty and splendor and design.

And like most pageants, the characters seem to be unreal. They al-

ways seem to be posturing, to be assuming a carefully designated place in the design of the scene so that an effect can be created. In one scene in "The Silver Chalice," Simon the magician speaks to a small band of Jewish revolutionaries in Jerusalem. Not only are they strikingly costumed in black, with medallions and daggers, but they are standing on well-



'Each scene . . . staged . . . to give the sense of majesty, splendor, design'

spaced tiers as the teachers like to place choirs of angels in Sunday school pageants. It's all very impressive, but also very unreal.

It's not important, of course, that everything in movies be real and I for one would like to see more pictures that were deliberately intended to be fantasy. But it is important that those who make the pictures try to make up their minds whether they are dealing with fantasy or reality in the same picture. And the trouble with these pictures of pageantry is that they are trying to convey a sense of personal religion while being too preoccupied with the impersonal background. So one gets unreal or flat one-dimensional characters act-

ing out their lives on three-dimensional sets.

As Christians, it is not the pageantry of our faith as such which moves us. If we appreciate pageantry in our worship, it is not simply because it is pageantry, but because the reality of our personal struggle with God enables us to appreciate for the while the external symbols which express this faith. But in the pageantry of the movies, there is no personal religious dimension, no human drama, which makes the background of pageantry meaningful. It is *all* pageantry, all stage, and the characters in it serve only to lend continuity to one scene after the next.

The motion picture producers seem to be vaguely aware that something is missing, and to try to restore this lost sense of personal reality they have instituted the relic, the robe

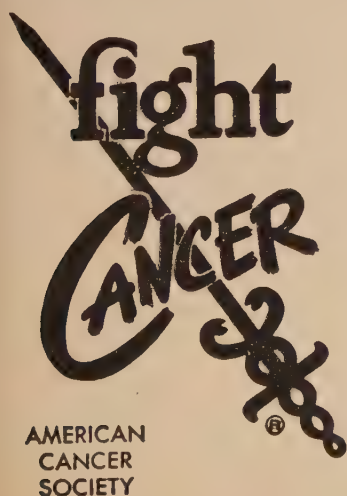
or a silver chalice. People then can be seen to be "religious" when they stare with heaving breast at the gleaming cup or touch reverently the folded garment of our Lord. When these objects appear there is much reverent talk about 'Him,' how tall and straight he walked, how he wore his hair short, and how strong his hands were. In "The Silver Chalice" there is also a great emphasis upon his miracles. The assumption even seems to be that if Simon can do greater ones, the Christian will give up his Christian faith and follow Simon.

All these things are external and if they are stressed greatly become either sentimental or superstitious.

The reality of Jesus for the New Testament church did not lie in his strong hands or his "great kind eyes," but in his power as a redemptive agent of God. He performed no miracles to convert a crowd or arbitrarily to display his power. The miracles were a part of his healing and redemptive activity. The early church seems to have had little or no concern for the externals—what he looked like, what he wore. There is no physical description of him in the New Testament. The reality of Jesus was the reality of one sent from God who did the work of God, which was and is to heal and to bring remission of sins. Therefore Jesus disturbed his first followers, as he should disturb us, for he demands that we repent and that we be obedient and that we serve him.

This sense of Jesus as one who judges our life and who meditates forgiveness is almost entirely lacking in the film "The Silver Chalice." The religious experience of the hero, Basil, seems to consist solely in the fact that he is finally able to envision what Jesus looked like and is able to engrave his face on the chalice. Presumably, while he was a pagan, this was impossible. The only external change that comes in his life is that he returns to his wife (Pier Angeli) and they settle down in their home in Antioch.

The Bible is able to hold together both dimensions of religious faith, its pageantry and its personal intimacy. Each makes the other more meaningful. Hollywood mistakes the pageantry for reality, but is uneasy and tries to compensate by making the relic more religious in quality. In the process, religious faith becomes sentimental and misplaced to the believer and superstitious to the unbeliever. END.



The Industrial Mission

On Christian 'frontier' work in steel community

By MALCOLM BOYD

MEN in the Church, in sharply varying ways, are grappling today with the problem of Christian communication. This outreach of the Church to the non-churched is taking the form of experiments in many quarters.

One of the most significant, if least-publicized, Christian frontier activities in the Anglican communion is centered in Sheffield, in northern and industrial England. Here the steel industry is the basic industrial factor in the community.

Ten years ago the Rev. Canon E. R. Wickham, working under the Bishop of Sheffield, commenced the Sheffield Industrial Mission. An in-thrust of major proportions has been made into industry. The ramifications of the Sheffield innovation are many. The Church's total mission to society undergirds the work of the Mission.

"The questions crying out today for continuing creative thinking are legion in industry, and the most intractable are those concerned with the social, personal and human factors," Canon Wickham, the Industrial Missioner in the Diocese of Sheffield, wrote recently. "It is precisely with such that the Christian faith is about. In a word, that is the basic justification for the Church's concern with industry."

For several days, while I was the guest of the diocese, a busy program was conducted for me by Canon Wickham and his associates. I visited five of the steel works, attended industrial meetings and a conference conducted by the Canon for steel foreman; spoke to four groups of steelworkers in the plants on the shop floor at lunch and tea times, to an afternoon meeting of apprentices and to an evening meeting of men at Church House in Sheffield; sat in on a meeting of Canon Wickham with theological students who

are working in the steel mills; was a guest at a meeting of the Bishop's Committee of the Sheffield Industrial Mission; attended a dance commemorating the tenth anniversary of the Mission; and joined a group of diocesan clergy at the Willow Grange Conference House to hear Canon

Wickham speak informally about the industrial work of the Church.

The Church's concern with society in more than the usual ways was emphasized by the Canon during his talk.

"The greatest part of the Church's ministry must, of course, be in territorial ways . . . dealing with men of flesh and blood," he said. "But the Church, at her best, has always been concerned with

people in an *institutional* sense: with the Crown, with the squirearchy, the universities, the various elites of our society."

He cited the work of the Industrial Mission as concern with men in that particular institutional phase of our society called industry. He referred to this emphasis as never being an antithetical one, but a supplementary one.

"We are concerned, in the Mission, less with flesh and blood than with principalities and powers," he said. "A problem of the Church's mission with flesh and blood in the parishes is that men are so moulded by their institutions, such as industry. The nature of the material (the flesh and blood) with which the Church works has changed. Therefore, our concern for the institutions in which men live . . . the economic and social structure of society . . . has sharply increased."

Two particular problems are facing the Church's mission in industry, Canon Wickham told the assembled clergy. First, there is the task of the Christian Church in producing and

(CONTINUED ON PAGE 30)



Malcolm Boyd

New, Major Work

Author Gilson's span of 'Middle Ages' commended

By EDMUND FULLER

THERE are certain works of scholarship that possess a massiveness and integrity that make them a joy to behold and handle, quite apart from the richness of their subjects. Such a one is the new major work by the great Catholic scholar, Etienne Gilson.

► **History of Christian Philosophy in the Middle Ages.** By Etienne Gilson. Random House. 829 pp. \$7.50.

The scope is large. It begins with the Greek Apologists—Aristides, Justin Martyr, Irenaeus, etc. Next comes Early Christian Speculation—the Alexandrines, the Latins, the Cappadocians, within which groupings fall such as Clement and Origen, Tertullian, and the Gregories of Nazianzenus and Nyssa. Part Three extends from Augustine to Boethius—the Greek and Latin Patristic Ages.

This method of elaboration will be too large since the range of the book is so broad. Arabian and Jewish philosophy are examined, and the several ages of Scholasticism. The final part, eleven, deals with William of Ockham, Nominalism, Nicholas of Cues, and others. As you can see, Professor Gilson gives a tremendous money's worth in his span of "Middle Ages."

Almost the last three hundred pages of the book are devoted to notes. Obviously this is no work for the general reader, however, Prof. Gilson's style is such that what he has to say is perfectly accessible to anyone who is reasonably prepared through interest and a background of supporting reading to tackle such a work. You do not have to be a Gilson to read Gilson.

A modest but significant demonstration of its author's conceptual and compressive brilliance is seen in the four-page Introduction which manages to state or review, with amazing succinctness, the Christian view of the rise of Western civilization.

A few random samples of his thought: "Because he has created heaven and earth, the world is His and no man can own any part of it

except through some delegation of God's supreme ownership and in view of his own ends. The creator is so completely the master of his creation that he directs the general course of its history according to his own designs."

"Christianity did not become 'a religious philosophy' at all but, precisely because it always remained a religion, and the very same religion, it did become an abundant source of theological and philosophical speculation."

"... it is not philosophy that kept Christianity alive during fourteen centuries, rather, it is Christianity that did not allow philosophy to perish."

To all those within whose possible capacities or interests this superb work falls, I commend it unreservedly.

By happy circumstance, an excellent companion work, which might serve many as a preparation for Gilson, is at hand at the same time.

► **The Age of Belief.** By Anne Fremantle. Houghton Mifflin. 218 pp. \$2.75. Paper, Mentor Books, 50¢.

It is especially gratifying that this volume—the first of a new series—is available in a cheap paper edition, as noted. Though its scale and method are different, its scope is just about the same as the Gilson work—from Augustine to William of Ockham. It is a splendid handmaiden to the greater work. Incidentally, Miss Fremantle bows to Gilson as "the greatest medieval historian alive (and perhaps the greatest who has ever lived)." She herself, by the way, edited the recently reviewed *Visionary Novels of George MacDonald*.

No interested person need shrink from tackling *The Age of Belief*. By design it is introductory. It differs from the simple anthology because Miss Fremantle sets the material within the necessary framework. She discusses each of these great medieval philosophers (or schools), giving us background and interpretation into which substantial quantities of their own writings are interpolated,

appropriate to this type of presentation.

By all means try the Fremantle book, in hard-cover or paper, and perhaps you will be inspired and lured on into Gilson.

► **The Universe and You.** By Helen Howell Neal. Carlborg-Blades. 326 pp. \$4.00.

The late Herbert Vincent Neal was an eminent biologist. He had begun the present book but had not been able to carry it far beyond the general outlines and a partial manuscript before his death. Mrs. Neal, also an able biologist and teacher, his close collaborator, has finished the work, developing her husband's initial concepts in line with the latest scientific knowledge since his death.

Biology is central to the book which, however, deals broadly with the whole realm of natural science. The aim of the work is to relate the individual to this vast scale of being. Source, significance and integration are its concerns. It is non-deterministic and sees the natural order as product of a mind and will.

The book is not overtly Christian, but there is nothing in it which is not harmonious with the Christian Doctrine of Creation. From enthusiastic Christian endorsement which it has received in some quarters I believe that it is intended to establish the above harmony but that Mrs. Neal, for any one of a number of reasons, did not wish to identify it with any religion.

As a purely personal reaction, this disappoints me a little and seems to suggest, possibly quite unwarrantably, an almost timorous withholding from commitment. This reaction—a bit unfair since I have not the right to define the author's purpose for her—is partly the result of a recent steeping in such positively oriented works as Dr. W. G. Pollard's Faculty Paper, *The Cosmic Drama*, Karl Heim's brilliant works on natural science and the Christian faith, and Karl Stern's *The Third Revolution*. I had hoped Mrs. Neal's book would prove to be the positive equivalent in the realm of biology.

► **The Passion of the King.** By Frederick C. Grant. Macmillan. 100 pp. \$2.50.

Received too late for inclusion in the Lenten Issue, this is a meditation on Holy Week, the Seven Last Words and Easter by the eminent New Testament scholar. It is of more than ordinary richness. END

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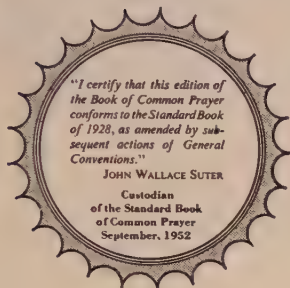
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THE INDUSTRIAL MISSION

'There is only the haziest idea of the Bible'

(CONTINUED FROM PAGE 27)

reproducing herself, generation after generation, in an industrial society. He cited this as "the evangelistic-missionary task" and said it is an acute one.

The great mass of products of industrial society, i.e., manual workers, is generally *outside* the churches," he explained. "Our loss of churchgoers has followed along carefully ascertainable lines and from very specialized groups of society."

The second particular problem facing the Industrial Mission, according to the Canon, is that we have not produced a Christian industrialized society commendable to an informed Christian conscience. He questioned, parenthetically, whether any society merits the adjective "Christian" but concluded that one society may be described as "more" or "less" Christian than another.

The Canon described the *kind* of things the Mission is concerned to teach men.

"First, there is the objective to show them something of what Christianity means. There are only the haziest relics of this meaning in about ninety percent of the general population. We must empty mens' minds of a great many things they still think about Christianity and the Christian Church: for example, the concept of the Church as a building run by men called clergy who conduct sessions

called services. There is a great emphasis upon the sermon: the Sacraments are infrequently understood in the context of a church building at a particular time. There is only the haziest idea of the Bible; men don't know how to tell the difference, for example, between mythology and prophecy and apocalyptic . . . It is such a relief to men when they lose their Christian misconceptions!"

The second kind of thing concerning the Mission in its teaching is the relationship between Christian axioms, doctrines and faith upon personal living, family life and community life. In this regard, he said, the work of an industrial missionary is like that of a parish priest, but with a special interest in the social-industrial life.

"We are exploring what Christianity demands of our modern industrial order," Canon Wickham said. "Since 1939, social, economic and industrial problems are being posed in a new way. There used to be too few jobs and too many men; now there is a need to stimulate drive among men."

Canon Wickham is aided by four assistants, the Rev. Michael Brooks, the Rev. Philip Bloy, the Rev. Scott Paradise and Miss Kathleen Ellerton.

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EPISCOPAL CHURCHNEWS, MARCH 6, 1955

Mission and with taking action to further this work in their own plants came together recently for the thirteenth residential conference on Christianity and Industry. The conference was held at the new William Temple College at Rugby, the national memorial to the late Archbishop "to be used for training people to make a Christian contribution to the social order." The Rev. Alec R. Vidler, Canon of Windsor and a member of the Christian Frontier Council, was a speaker, along with Sir Wilfred Garratt, chairman of the Social and Industrial Council of the Church Assembly; Prof. T. S. Simey of the Department of Social Science in the University of Liverpool and Canon Wickham. Three-day residential conferences each quarter are held, specifically on Christianity and Industry, to which most of the larger works in Sheffield invite men to attend.

A New Concept

During my visit in the diocese, I sat in on the Canon's talk at the Seventh Foremen's Information Course, conducted by the English Steel Corp., Ltd.

The Canon spoke of the Mission's building of bridges from the Church to ordinary chaps in industry as comprising a new concept in "missionary work," located not thousands of miles away, but right at home. He again referred to the need to translate what Christianity is in terms of modern industrial living.

"There are things in Christianity that modern society needs if modern industrial life is to be healthy," he said. "Men must solve their own problems but Christianity offers principles which need to be translated into quite technical industrial terms."

The Canon discussed, in some detail, four such principles. He referred to (1) justice, and the need to translate it on the shop floor; (2) love, or brotherhood among men. Several talks in the foremen's course had concerned relationships between men. The attitudes of young men in industry, the Canon said, are formulated in the first few years of their working lives; (3) a feeling of responsibility in industry, in light of the fact that conditions have changed. In former years there was the fear of unemployment as a strong work motivation, whereas today in the situation of full-employment more responsibility is thrown upon the individual. This is applicable to all levels of industry; (4) an esteem and a high understanding of work. The Canon said that God is always at work; that work is a part of the natural process of life. Without creative work, life loses its

(CONTINUED NEXT PAGE)

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natural rhythm. He said that work has a low status in our society today and that we must increase this status.

At this meeting, Canon Wickham said that the Industrial Mission is now able to visit regularly 150 different groups of men in the steel plants of Sheffield.

In my own meetings with several such groups, I found a forthright and clearly-expressed desire to know more about relevant Christianity; but I found, too, a misunderstanding among the men of the nature and mission of the Church, an antagonism towards prelacy and an indifference towards clericalism, and an absence of an articulated and developed Christian faith. The men do not understand the nature and purpose of God or man. Christian education is desperately needed. Such Christian education is taking place on the bridges being laboriously, painstakingly, slowly constructed by industrial missionaries.

END

ARE LONG PRAYERS BEST?

'He wants us to talk to Him'

(CONTINUED FROM PAGE 25)

came to show us what God is like. We learn through Him that God loves us, and forgives us, but that also He is a just God who has given us rules and wants us to be obedient. He wants us to talk to Him (prayer); and he will help us when we ask Him, especially when we are sorry for what we have done wrong and will try again.

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'Fundamentals' for Wildcats

Kentucky coach sees religion 'basic learning'

By RED BARBER

NOT OFTEN do you hear religion placed in the category of a "fundamental," along with other basic football lore, but Blanton Collier of the University of Kentucky expresses it that way, and he has been a good teacher of the game.

In fact, his record with the Wildcats of Kentucky last fall gained for him the "Coach of the Year" award in the Southeastern Conference, despite a 7-3 mark. It seems that the Wildcats weren't supposed to be even that good, particularly with a real tough schedule.

"In football, we stress the learning of fundamental ways of doing things as the proper approach to winning games," says the coach who went to Kentucky last year from the ranks of the National Professional Football League. "I firmly believe that religion can be a fundamental that contributes greatly to success, since members of our team can use religion as a base of sound learning. Definitely, religion and the Christian way of life have a great place in sports. There are benefits to be derived from their going hand-in-hand. I feel that the aims of religion and sports are similar; to teach those who come in contact with both to become clean-living, upstanding citizens."

Not exactly a stranger to the Univ. of Kentucky, where he got a master's degree in educational administration, Blanton turned down many other offers, returning to Lexington after serving eight years with the Cleveland Browns as backfield coach under Paul Brown. He had met Brown, lieutenant and head coach of the Great Lakes football team, when he was stationed at the Naval Training Station there during his Navy duty in World War II. Apparently Brown, who needs no introduction to proud followers, was impressed with Blanton Collier's football knowledge and Blanton was made an assistant coach at Great Lakes. Later, when the Cleveland powerhouse was organized (1946) Brown brought Collier to Ohio.

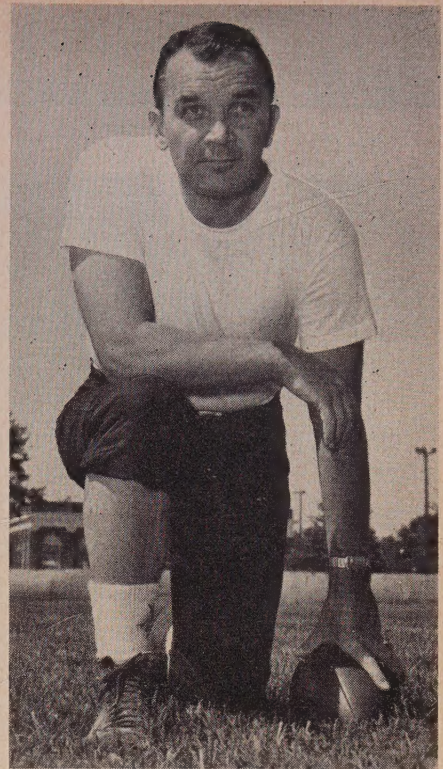
And so it was from the high school ranks to the pros for Blanton, who

was coach at Paris, Ky., High from 1927 until entering the service in 1943. He had gone to Paris after graduating from Georgetown College, and in 16 years as high school coach his teams won or shared two Central Kentucky Conference football titles and six basketball championships. In 1943, his last school team ranked as unofficial state champs.

Born in Millersburg, Ky., in 1906, Blanton played football and basketball at Paris High, lettering in both sports at Georgetown. Despite lack of size (125 pounds at the time), he was regarded as a "student" of football, and was named coach of all sports at Paris. Attention to details followed him into the pro ranks, and one of Collier's contributions to the Browns was a player-rating system developed through a scientific approach to grading game films. Since he is credited with developing many of the Browns' successful pass defense patterns, it is said that his football laboratory was wherever he could set up a movie projector.

Ken Kuhn, the sports publicity director at Kentucky, says that Paul Brown had declared: "No one is going to take Blanton away from me as long as money is the only issue." Apparently it wasn't at Kentucky, because Brown gave his blessing, as Kuhn informed us, to Collier's desire to take the Wildcat job. "He is a wonderful man and an outstanding coach," Paul stated at the time, "and has been a big factor in the success of the Cleveland team." Blanton had turned down professional and college offers, including the job as head man of the Baltimore Colts, to stay with Paul. But, when the Kentucky position became available (to succeed coach Paul Bryant) Collier accepted after much consideration. As he said: "Coaching at my home state university is something I always had in the back of my mind as my ultimate ambition."

A former vestryman at St. Peter's Church in Paris before entering the Navy, Blanton is married to the former Mary Forman Varden, and there are three daughters, Carolyn, who

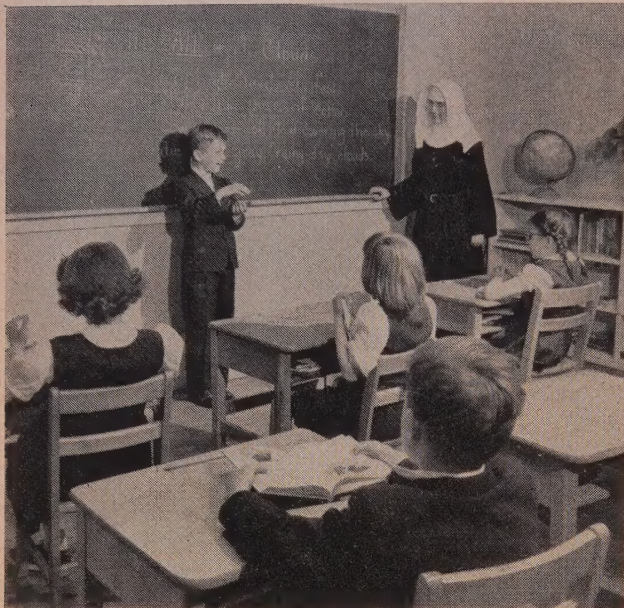


Coach Collier: proper approach

is in college; Kay and Jane, high school students. They have been attending the Church of the Good Shepherd in Lexington, where a booster-friend, Lewis E. Pearce, feels that Blanton is a "churchman who instills in the boys committed to his charge the very highest ideals."

And so as "Bear" Bryant, Blanton's predecessor at Kentucky, looks forward to his second year at Texas A. & M., Collier is "going to have a good, more experienced ball club in Lexington next fall. It will be a tough schedule again, and maybe the element of surprise, that caught some of our opponents last season, won't be as great in '55." On the schedule, in order, are Louisiana State, U. of Mississippi, Villanova, Auburn, Mississippi State, U. of Florida, Rice, Vanderbilt, Memphis State (scheduled, because Memphis employs the single wing, to prepare for the last game), and Tennessee.

Blanton has said: "A perfect machine is made of perfect and matched components. That is why it is so necessary that details, big and small, be given full consideration." He was talking about technique in play execution, and in his quiet-mannered approach to both sports and the Church one could gather that his placing of religion in a vital "fundamental" spot indicates that athletes under his jurisdiction will not want for either professional or spiritual guidance. END.



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Spiritual Search

By BETSY TUPMAN

WHEN the people of St. Andrew's Church in Jackson, Miss., were searching for a new rector some years ago, they wanted someone who would be sympathetic to what they felt was one of their real needs—a parochial school.

They found in the Rev. Vincent C. Franks the rector they wanted, and in his wife a headmistress who believes that teaching is a woman's greatest work. And in both husband and wife, they found two people who believe that in the field of education they can do a better job together than either could do separately.

Jointly they founded St. Andrew's Day School, a place where children could get the individual attention not available in over-crowded classrooms of public schools, and a place where youngsters could begin to throw off the insecurity and fear they suffered during the unsettling years of World War II.

Not long ago, Mrs. Franks whirled through Richmond for a visit—"whirled" is the word for it since vivacious action goes with the vivacious personality she has. It's this quality plus a deep humility that helps make her so effective in her work with children. She stopped by the Woman's Corner to talk about her favorite subject, St. Andrew's School.

The school was founded in 1947, and now about eight years later it's hard to separate the contributions made individually by Mr. and Mrs. Franks since they work together so closely ("... each of us is able to take up where the other has left off...").

Mrs. Franks, though, has some ideas on education that all Church women would do well to ponder, particularly since she herself believes that teaching is a woman's best opportunity for service.

And, as she puts it, "every effort made to understand how children learn and why they learn is a search to understand the nature that God made, and therefore is a spiritual search..."

This is her first concern, as are the methods of teaching rather than what is taught. But she knows

things to teach too. Adele Eams Franks was a math major at Washington University in St. Louis, Mo., her hometown, and later taught math courses at the Richmond Professional Institute and education courses at Millsaps College in Jackson. She also taught child psychology and is teaching a course in that now.



Spiritual and academic leader

It's not always easy to maintain the spiritual approach—many people lazily hold on to the mistaken attitude that teaching Christianity along with the three R's is an impossible goal, since after all isn't it really a set of "unattainable ideals," so why try? Mrs. Franks has this answer:

"One reason why people have erroneously felt that the Christian principles wouldn't work is that when as adults they were encouraged to try them, it was only natural that first efforts would be fumbling—and they'll say it won't work..."

"We need people who have practiced Christian skills until they have learned their truth to give children at an early age Christian skills in their relationship with others, so that they become so much a part of them that the children grow up to be living examples of what Christ's teachings mean in human lives..."

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CHANGES

JOHNSON, HENRY C., to priesthood, Nov. 27, 1954, in Trinity Church, Waupun, Wis., by the Rt. Rev. William H. Brady, Bishop Coadjutor of Fond Du Lac.

LILLYCROP, WILLIAM W., to priesthood, Dec. 29, 1954, in Holy Trinity Church, West Palm Beach, Fla., by the Rt. Rev. Martin J. Bram, Suffragan Bishop of South Florida.

LOVEKIN, ARTHUR A., to priesthood, Dec. 19, 1954, in Grace Church, Tucson, Ariz., by the Rt. Rev. Arthur B. Kinsolving, II, Bishop of Arizona.

MacHENRY, WILLIAM B., to priesthood, Dec. 21, 1954, in St. Matthew's Cathedral, Dallas, Tex., by the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

MacKAY, WRAY E., to priesthood, Dec. 19, 1954, in the Cathedral of St. John the Divine, N. Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, acting for the Bishop of Massachusetts.

MAGEE, HAROLD A., to priesthood, Dec. 21, 1954, in Denver, by the Rt. Rev. Harold L. Bowen, Bishop of Colorado.

MAZZA, JOSEPH E., to priesthood, Dec. 20, 1954, in St. Matthew's Church, Evanston, Ill., by the Rt. Rev. Gerald F. Burrill, Bishop of Chicago.

MESSINGER, JOHN A., to priesthood, Dec. 19, 1954, in the Cathedral of St. John the Divine, N. Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

MITCHELL, LEONEL E., to priesthood, Dec. 19, 1954, in the Cathedral of St. John the Divine, N. Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

MORTON, JAMES P., to priesthood, Dec. 19, 1954, in the Cathedral of St. John the Divine, N. Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, acting for the Bishop of Newark.

NEARY, WALTER E., to priesthood, Dec. 21, 1954, in Denver, by the Rt. Rev. Harold L. Bowen, Bishop of Colorado.

SANDIFER, FRANK, to priesthood, Dec. 21, 1954, in St. Matthew's Cathedral, Dallas, Tex., by the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

SERNA, ROBERT C., to priesthood, Dec. 21, 1954, in Denver, by the Rt. Rev. Harold L. Bowen, Bishop of Colorado.

SHAFFER, HAROLD F., to priesthood, Dec. 18, 1954, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

SHOEMAKER, JOHN E., to priesthood, Dec. 4, 1954, in St. Paul's Church, Fayetteville, Ark., by the Rt. Rev. Richard B. Mitchell, Bishop of Arkansas.

SMITH, ALLEN E., to priesthood, Dec. 21, 1954, in St. Stephen's Church, Providence, R. I., by the Rt. Rev. Granville G. Bennett, Retired Bishop of Rhode Island.

SMITH, BARDWELL L., to priesthood, Dec. 19, 1954, in the Cathedral of St. John the Divine, N. Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

SMITH, GEORGE J., to priesthood, Dec. 12, 1954, in Church of Our Saviour, McNary, Ariz., by the Rt. Rev. Arthur B. Kinsolving, II, Bishop of Arizona.

SMITH, JOHN C., to priesthood, Dec. 18, 1954, in St. Ann's Church, Brooklyn, N. Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

TAYLOR, PETER G. A., to priesthood, Dec. 18, 1954, in Christ Church, Stratford, Conn., by the Rt. Rev. Robert M. Hatch, Suffragan Bishop of Connecticut.

THOMPSON, PAUL L., to priesthood, Dec. 18, 1954, in Holy Family Church, McKinney, Tex., by the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

UTLEY, LATHROP P., to priesthood, Dec. 18, 1954, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

VANDERSLICE, THOMAS A., to priesthood, Dec. 20, 1954, in St. Matthew's Church, Evanston, Ill., by the Rt. Rev. Gerald F. Burrill, Bishop of Chicago.

VOTH, MURRAY H., to priesthood, Dec. 24, 1954, in Church of the Holy Spirit, Safety Harbor, Fla., by the Rt. Rev. Martin J. Bram, Suffragan Bishop of South Florida.

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OBITUARY

Went peacefully from her earthly home in Richmond to her eternal home, Fanny Curtis Jones in the ninetieth year of her age. Born at "Land's End" in Gloucester County on June 9, 1865, she was the youngest child of Richard and Maria Jones.

With her brothers and sisters she grew up at "Land's End." One after another the family passed on, until "Martha" was all she had left. Together they entered the Episcopal Home in 1940.

The light that these two shed in that "home" can hardly be overestimated.

When "Martha" left her on January 16, 1952, "Fanny" did not succumb to her grief, but faced life with her indomitable courage and unfailing sweetness and patience.

At last her call came. On October 28, 1954, she slipped peacefully away, leaving behind her a blessed memory.

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